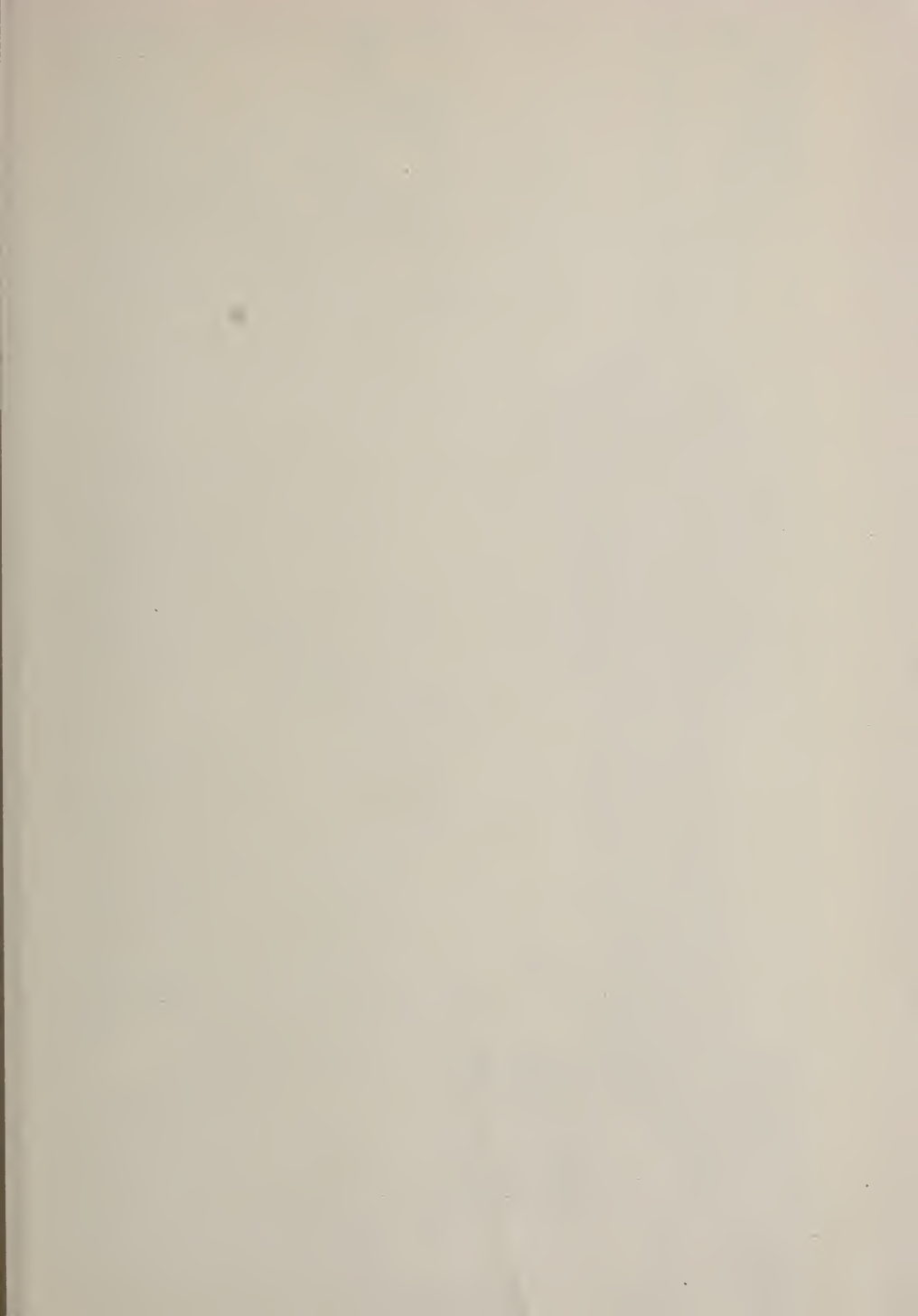
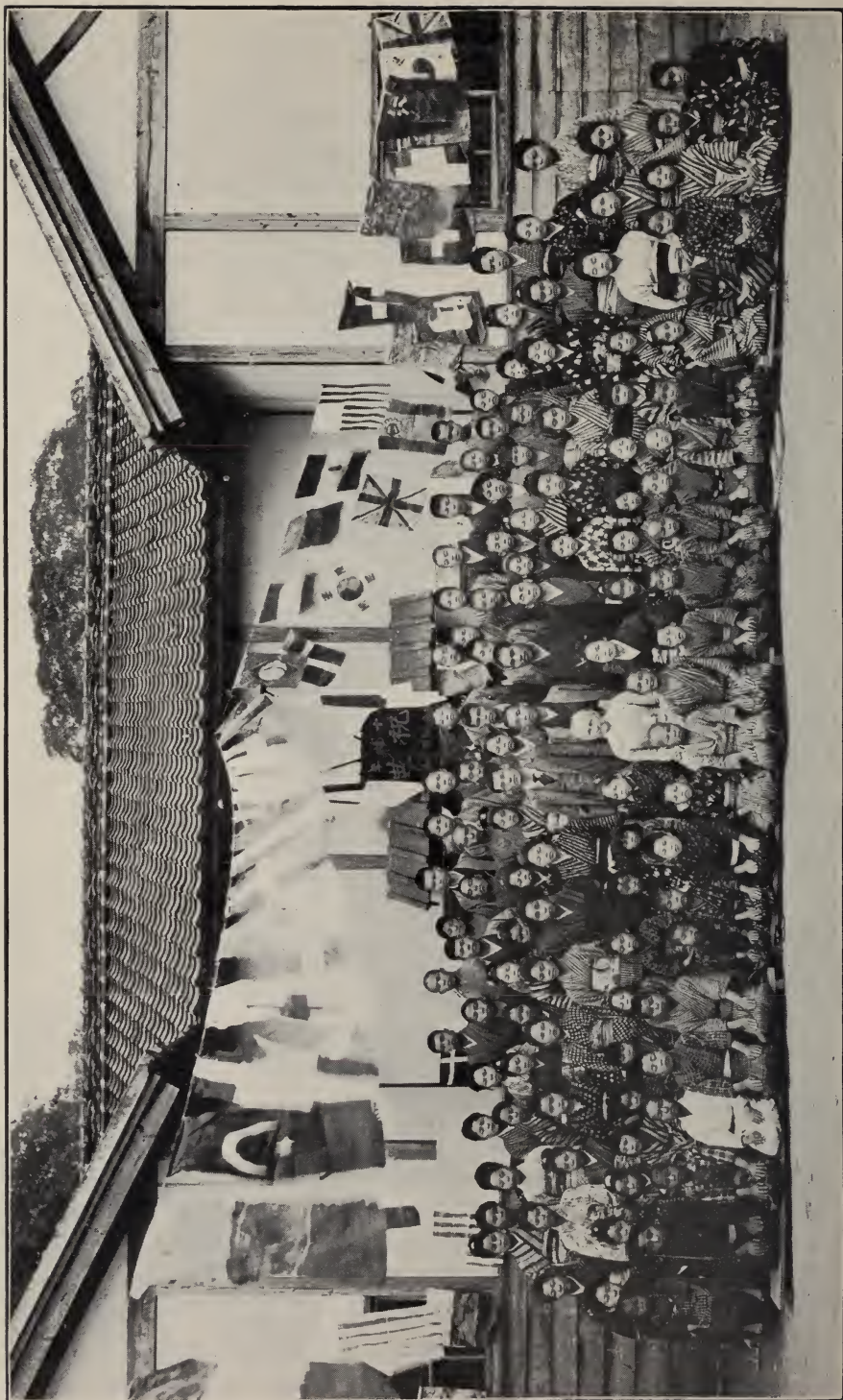


I-7









Life and Light

VOL XXXIV

SEPTEMBER, 1904

No. 9

OUR FRONTISPIECE. Miss Cornelia Judson, who is now at home on furlough, has done a great work in connection with the industrial and night school at Matsuyama. About two hundred young people work in the factory in the daytime and attend the evening school, which has been under Miss Judson's care, many sleeping in the dormitories. The school is now a little more than ten years old, and the good it has done can never be summed up in words.

OUR CONTRIBUTIONS FOR THE MONTH. It is pleasant to report a gain this month, small though it be. Our Treasurer received during the month from June 18th to July 18th contributions for the regular pledged work amounting to \$6,917.67, a gain of \$766.82 over the receipts of the corresponding month in 1903. This gives cheer, yet as the total of contributions for the first nine months of our financial year is less by \$7,860.87 this year than last, we see that we must make every effort to bring generous gifts for the remaining months. The year closes for our treasury on October 18th. The appeal should touch everyone personally: have I done my utmost, all that the Master would wish me to do to help his own work?

MISSIONARY PERSONALS. Miss Mary L. Mathews, of Monastir in European Turkey, arrived in New York on July 25th for her regular furlough. She will spend the summer and early fall with friends in the West. Miss Ellen M. Pierce, principal of the girls' seminary at Aintab from 1881 to 1896, and since then the beloved and honored matron of the school, has been obliged by failing health to leave the work to which she has given so many years and to return to America. Miss Lucile Foreman, who succeeded Miss Pierce, returned to her school last year from her furlough. She had given much time while here to studying schools and methods of teaching, and went back full of eagerness to meet her dear pupils and to help them more than ever. But in the spring her health gave way, and the physician ordered her imperatively to return at once to America hoping the

change would cure the trouble. With Miss Pierce she reached New York on July 27th, both in charge of Dr. Caroline Hamilton. Dr. Hamilton will soon return to Aintab, and she is looking earnestly for two young women who will go with her as new missionaries. Miss Clara L. Brown, for fourteen years our missionary, has become the wife of Mr. Nagasaka, pastor of the Congregational church in Hakodate. While thus ceasing to be our missionary we may be sure that she will continue her good work of helping the women of Japan. During her recent stay in America Mrs. C. C. Tracy has won the affection of thousands of women and their interest in her work. These friends will like to know that her daughter, Miss Annie Tracy, has just become the bride of Rev. Henry H. Riggs, who in 1903 took the presidency of Euphrates College in Harpoot, Eastern Turkey.

ANNUAL MEETING. The Union Church, Providence, R. I., is the place, and November 2d and 3d are the days for the next annual meeting of the Woman's Board of Missions. To be a part of the meeting will be a great privilege, perhaps it is also the duty of some of you. Ought we not to gain for ourselves the wider outlook, and the warmer zeal that such a meeting always gives? Ought we not to sacrifice less important interests that we may learn more of the progress of the Kingdom and of our share in that progress? Ought we not to be there that so we may bring a new impetus to those who cannot leave home for any such gatherings?

MESSAGE FROM A MISSIONARY. We look at our missionaries; they look at us. This word comes from a devoted worker: "It is the great numbers in our churches to whom it never occurs that Christ is setting up a kingdom,—the unanointed eyes who never see a vision,—who need help. People would give if they really believed in missions. American people are generous. How many calls they have, and how generously they respond. They do not really believe in missions—our Christian men and women. Think of our noble army of martyrs here in China. Think how gloriously our Christian church in China bore that terrible strain. Think of the wonderful results. Everywhere, with bowed heads, with thoughts of beloved ones hewn to pieces, we say, like Calvary, it paid, it paid. For every life sacrificed, already many, many more have been saved. That very word saved misleads many at home, and they wonder what we mean by it. It makes only a few hearts beat faster to hear that word. It is that something coming into a man's life that changes it. It is life. The man was living before, but now he has something which makes him a free man. It is the leaven which is changing him, so that one day he will be like God. Why, then, are so few hearts moved to come, so few to help?"

THE REPORT OF to the American Ramabai Association reminds us that PUNDITA RAMABAI it is now seventeen years since this remarkable woman commenced her work for the widows of India. From the opening of her school in Bombay fifteen years ago with one widow and one non-widow girl, she has now the administration of affairs for nearly two thousand. This unique work is a wonderful illustration of what one woman, single-handed, can do who trusts in God. When we remember that she is one of India's daughters we may well rejoice that India has such an inspiring lesson all her own. Her daughter, Manoramabai, is ably assisting her mother in the supervision of her many-sided work, not without many trials from repeated visitations of plague as well as from enemies who would thwart her work of love.

A great trial has recently come to her in a plague of locusts which has devastated all that section. So numerous have been the insects that in their flight they darkened the sky like a cloud, and many branches of trees were broken down by the weight of those that settled on them. They destroyed every green thing in Ramabai's estates, thus making the question of food supply for the next months much more difficult.

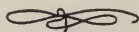
AN AFTERMATH The committee who arranged the Summer School for OF NORTHFIELD. Mission Study, which was held at Northfield, July 12-19, are arranging a booklet which will preserve some of the helpful words given there. Special care is taken to reproduce the talks given by Mrs. Montgomery, Miss Hodgkins, Dr. Griffis and Professor Sailer in teaching the chapters of *Dux Christus*, the syllabi prepared by these leaders being given entire. This little book will be specially helpful to leaders of auxiliaries and study classes. It will probably be ready very soon, and the price will be ten cents.

A NEW The Woman's Board has now in the hands of the printer a LEAFLET. valuable leaflet by Dr. Henry D. Porter, long a missionary at Tientsin, giving a complete account of Congregational Medical Work in China. It should be ready as you read this, and will be of great help in the September meetings when we study that subject. Price, five cents, or fifty cents a dozen.

TROUBLES IN Word just comes to us of renewed massacres in the EASTERN TURKEY. Samsoon district, more than a thousand having been killed there recently. While our missionaries have not yet been molested, they feel a possible danger, and, of course, are stirred by deepest sympathy for the sufferers. News from Bulgaria speaks of renewed uneasiness and

some outbreaks of trouble in that part of our field. In our own homes of comfort we must not forget those who are persecuted and distressed, often for righteousness' sake.

HOSPITAL "The Ahmednagar Woman's Hospital was to be formally OPENED. opened August 11th, and the governor of Bombay, Lord Lamington, was to be there in person, and it was hoped that Lady Lamington would accompany him." This will be welcome news to many of our readers who have felt the great need of this hospital, and who have helped to make it possible. Our Dr. Ruth Hume is to have charge, assisted by Miss Madoline Campbell, the trained nurse who went out to India with her.



Situation of Japan as Influencing its Future

BY DR. J. L. BARTON

THE influence of any country depends much upon its situation. Location does not decide everything, but it decides much. Russia would be far different as a world power did she command an ice-free seaboard. The strength of Italy does not depend so much upon her size and wealth as upon her location. The United States, commanding as she does broad stretches of the two great seas, obtains large military prestige thereby, while Britain, possessing but a mere fraction of the area of Europe, and but a handful of her population, is nevertheless a dominating force. This is not all due to situation; but we cannot imagine England located in the interior of the continent as anything but a fifth-rate power, while from her island kingdom she stands at the forefront in politics, commerce, learning and religion. Great Britain owes much to her position in relation to both Europe and the western hemisphere.

What of the situation of Japan? She holds practically the same relation to Eastern Asia that England holds to Western Europe, although more thoroughly commanding that part of Asia than England commands Europe. Including all her possessions, Japan has to-day a population of almost fifty million, increasing at the rate of about five hundred thousand annually. The country itself is entirely insular, having an area of about one hundred and sixty-one thousand square miles, which is larger than that of Great Britain. This country extends from within the tropics at southern Formosa to 46 degrees north latitude, with a coast line long enough to reach three-fourths of the way round the earth at the equator. Including the Loo Choo

Islands, stretching from Formosa to the most southerly of the four large islands comprising Old Japan, and reaching from there to the northern point of Yezo, the second largest island of the Empire, Japan commands and controls a direct stretch of land and sea for over two thousand two hundred miles. Of this she is master of all but about six hundred miles, but even in this space she owns almost countless islands, many of them of considerable proportion.

From Formosa to the coast of China on the west is but little more than one hundred miles, while on the north La Perouse Straits, separating Yezo from Sakhalin, practically a part of the mainland of Siberia, is not less than fifty miles wide, and the mountains of Japan are visible from the heights of Fusan in Korea. In other words, in order to reach the coast of China from Foochow northward, or to get at Korea or Manchuria, or southern Siberia, there are less than one hundred and fifty miles of sea way not dominated upon both shores by Japan, and this one hundred and fifty miles is controlled by that country upon one shore. Japan holds the water keys to those countries.

While Japan holds this position in relation to Asia, it faces the Pacific with nothing between it and the American continent but the broad water way. Southern Formosa is but two hundred and fifty miles from the island of Luzon in the Philippines. Steamers from America to Hong Kong, and all points north to China, Korea and Manchuria, always stop at two if not three Japanese ports on the way. Yokohama, Kobe and Nagasaki are great commercial ports in which are seen almost daily the flags of all nations. Japan is upon the great highway of the Pacific, connecting North America with Eastern Asia.

In China, north of and including Foochow, Korea, Manchuria and eastern Siberia, that section of Asia which can obtain outlet to the Pacific only through Japan, or by water ways dominated by her, are not less than three hundred million people, or about one-fifth of the human race.

These peoples in these lands have hitherto been reckoned among the most backward in their commercial and diplomatic relations with the civilized world, and the least receptive to modern intellectual advancement and to the principles of religious liberty. They are peoples who have not been credited with ability in and of themselves to compete successfully with the so-called dominating powers. It is here that "spheres of influence" have been talked of and quarreled over, and it is for this section of the world that our own country has insisted that the door of trade shall stand open. The struggle now in progress is a part of this same question.

Japan herself has never been under a political protector and has never



been conquered by a foreign enemy. She has always been master of her own territory and the ruler of her own people. Since the signing of the treaties, putting her upon an equal footing with the leading Christian nations, she has shown herself to be quite capable of conducting her affairs in accordance with the laws that control civilized nations, both in her internal and external questions. At the same time she has caught the spirit of western trade, learning, and religious tolerance, and whenever and wherever she has touched Korea, Manchuria and China, it has always been in the interest of the open door, general education and religious liberty. Japan is prepared in her spirit as well as by her location to propagate these principles among the three hundred million who lie at her back.

Moreover, the Japanese are themselves a part of the civilization of the Koreans and Chinese. These are the only people who use chopsticks. Fish, rice and beans are the staple of their diet. They all have drawn for generations their intellectual inspiration from the same classics, while Confucianism and Buddhism have furnished all classes with moral and religious instruction. The countries at the north and west possess little that is outlandish to the Japanese, while the merchant, engineer, teacher or preacher from Japan finds little in Korea or China that stands in the way of his progress. The Chinese language that presents almost an insurmountable barrier to the European and American is little more than another dialect to the Japanese. The European to the Chinese is "a foreign devil"; the Japanese is only "a little devil" from nearby islands. Experience has already proven that he can win his way among them far more readily than the pale-faced stranger from the Far West.

We have then the facts proving that, by situation, Japan as a first class military and naval power can command the political policy of one fifth of the human race. By her history, language, customs and religion, she is in a position to exercise a dominating influence over the intellectual, moral and religious life of those peoples. By her reception of Western learning, science and religious liberty, and by her own native endowments, she can do more for the intellectual and religious awakening of China than any other race.

We have every reason to believe that it is the purpose of Japan to carry to her neighbors of the West the best that she has obtained from the East. Her physical position makes it possible for her to block progress, but her spirit as hitherto manifested gives us reason to believe that this position will be used in the interests of true progress and Christian civilization.

Our Christian duty is clear to help Japan now, intellectually, morally and religiously, that she in turn may use the advantages she now possesses to make China and Korea Christian. So long as Japan is Japan and occupies the place she does upon the map of Asia, she cannot fail to increase politically, commercially, intellectually and religiously in power and influence over all China as well as over the lesser peoples upon her borders.

Some Social Conditions in Japan

BY MRS. JOSEPH COOK

THE women of Japan can be regarded from two standpoints — that of the esthete or man of the world as Sir Edwin Arnold and Henry Norman, Pierre Loti and Lafcadio Hearn or from that of the missionary and educator, who are not so captivated by attractive physical charms but that they can see the need of cultivating the mind and saving the soul.

The Japanese girl is naturally bright, intelligent, modest and ladylike, and as Dr. Griffis says, is among the Asiatics what the American girl is in Europe, and yet under the power of that exaggerated filial obedience, which is peculiar to China and Japan, she will give herself up, at the command of her father, to a life that is worse than death.

Alice Mabel Bacon in her admirable and most illuminating book on *Japanese Girls and Women*, gives a satisfactory explanation of this self-sacrifice on the part of some Japanese women. With the Occidental races chastity is the supreme virtue for a woman. But, from her earliest years, a Japanese maiden is taught that "for the good of father or husband she must be willing to meet any danger, endure any dishonor, perpetrate any crime, give up any treasure." A Japanese woman, under stress of peculiar circumstances, usually to meet some feudal obligation requiring money, will for a period of years as the case requires, sell herself for shameful purposes. When it is understood why she enters into this life she is honored rather than despised, and when her period of self-surrender is over, she is received again among her friends without incurring social ostracism. Miss Bacon asserts that Japanese women are pure-minded and have a strongly developed sense of duty. She also explains the promiscuous bathing between the sexes so shocking to our ideas of propriety. She affirms that, "to the Japanese mind any exposure of the person that is merely incidental to health, cleanliness or convenience in doing necessary work is perfectly modest and allowable; but an exposure no matter how slight, that is to show a pretty figure is in the highest degree indelicate. The Japanese woman who would, with entire composure, take her bath in the presence of others, would be in an agony of shame at the thought of appearing in public in a costume so indecent as that worn by many respectable American and European women."

And yet in a country where there is a legalized system of prostitution and where concubinage is found in the imperial palace, and therefore cannot be

openly criticised except by the bravest of reformers, the Christian ideal of the sanctity of the home is not out of place even among that highly civilized people.

At a meeting at Nara in 1895 the Christian Japanese felt the necessity of insisting on strict monogamy—"one man and one woman—all must live purely" was their quaint way of putting it. Brilliant magazine articles and elaborate books on Japan and the Japanese are constantly appearing in which the noble traits of this really remarkable people are emphasized and their faults are ignored. Often they have been exalted above Christian nations and these writers commonly close by saying, as the climax of absurdity, "and yet we send missionaries to Japan." It is undoubtedly



MOTHER AND CHILD, WITH SERVANT BRINGING SWEETMEATS

true that there are many things we might learn to our advantage from the Japanese. Nevertheless one of their most distinguished countrymen, Joseph Neesima, when asked what were the chief traits of his people replied: "Lying and licentiousness." Undoubtedly there is a certain laxity of morals in fashionable society in America, but at the same time there is a largely predominant Christian conscience here which is shocked at any lapse from virtue, whereas in a non-Christian, though highly civilized, country like Japan certain immoralities are taken for granted. One of my most charming calls on a Japanese family occurred on my second visit to Japan in 1895. The home was an humble one but it was neat and dainty, a

typical abode of a young pastor, his wife and baby. We were welcomed at the threshold by the young mother and her pretty girl baby of a year or more. As we went into the inner room which opened on a tiny ornamental garden we found the master of the house waiting to receive us, sitting on the cushion in front of the brazier of coals called by the Japanese, *hibachi*. Cushions placed by extra *hibachi* were intended for the callers and we dropped on our knees and made our polite prostrations, even the baby going through the same etiquette, while the little mother showed her white teeth and uttered that low, silvery laugh which seems to be a part of the Japanese woman's society manner. A Samurai sword was exhibited to us, which our host said was brought into the family by his wife on her marriage as it had been originally brought by her mother on the occasion of her marriage and presented to her husband. It was a custom in Japan, he went on to explain, for the bride to bring the ancestral sword and give it to her newly wedded husband so if she ever committed the "most bad sin" (meaning adultery) he might kill her with it. During this somewhat severe and embarrassing statement the pretty wife with the tiny girl baby at her side showed her pearly teeth and rippled out low, musical laughter. I felt the strongest temptation to say: "And what does the wife do to her husband in case he proves unfaithful?" but I thought it best to refrain from propounding such an astounding conundrum until Japanese women have had a few years more of training in Christian ethics, until they see the reasonableness of Frances Willard's doctrine of "a white life for two," and until education gives them some power of self-assertion.

The Harpers some years ago published in their Black and White series a little book called *The Japanese Bride*. It was written by Naomi Tamura, of Tokyo. This book contains unexaggerated facts in regard to Japanese social life, but appearing at a time when the nationalistic spirit had made the people hyper-sensitive, the book created the greatest furore and was at last suppressed by the government.

Some advanced Japanese gentlemen who have come in contact both at home and abroad with Europeans and Americans have made an important discovery, which is, that it is possible for a woman to be virtuous without being stupid. That has never been the theory of Oriental nations and is not to this day. Wives are chosen not as intellectual companions, but simply to bear children and to perform household duties.

They have no social functions. When a wealthy Brahmin of India or a Japanese gentleman of fortune wishes to entertain his gentlemen friends he sends for the nautch girls or the geisha girls. These girls, barring the somewhat colossal fact of not being virtuous,—the nautch girls never, I sup-



GEISHA GIRLS

pose, the geisha girls seldom, if ever—would correspond to our society girls here in America. They not only sing and dance, but they are bright and witty, quick at repartee and intelligent enough to be agreeable companions, while they never lack that deference and those numerous small attentions so dear to the masculine heart the world over.

Mrs. Isabella Bird Bishop in her book on *Korea and Her Neighbors*, speaks of the same status of woman in this Hermit Nation. She says: "Domestic happiness is a thing the married woman does not look for. The husband's social pleasure is taken in company with male acquaintances and *gesang*, as the Korean girls corresponding to the geishas of Japan are called."

Now all this education and we hope Christian education is going to change, although in such conservative countries as India and China it must come slowly, and Japan is more conservative in regard to her women than along other lines.

It is very hard even for Christian Japanese—and when educated partly in this country—to give their women the same chivalric deference that is accorded them here. And very likely the women themselves would shrink from accepting such attentions as preceding instead of following their husbands and similar small courtesies. During the feudal era of Japanese history, no provision was made by the state for the education of women, which largely explains the subordinate position accorded to them. One of the early Japanese maxims in relation to women was: "Such is the stupidity of her character that it is incumbent on her in every particular to distrust herself and to obey her husband." Undoubtedly the example of missionary educators in Japan had a powerful influence on the government in the days when woman's education was a mooted point. But making no account of mission schools for Japanese girls, in the year 1900 the government had established forty-four girls' schools for advanced work with an attendance of more than eleven thousand. The establishment in 1901 by Mr. Naruse of an independent woman's university in Tokyo marked an advance not only in the belief in the training of women, but also in the practical efforts of Japanese for Japanese.

It is said that as the Japanese girl becomes educated she rebels against elaborate Japanese etiquette as a part of her bondage. I once attended a lecture in Osaka, where a number of Japanese ladies were present, the wives of progressive young men. These ladies wore their native costume and sat on the floor, and each time a newcomer arrived they made a series of profound prostrations which I thought must be rather distracting if they really wanted to hear the lecture.

Sometimes in Japan as in America a little learning is a dangerous thing.

I was amused at the remark of a ten-year-old girl which showed a good deal of the young American spirit. She said: "We cannot obey our parents because they are ignorant; we cannot obey our teachers because they are often mistaken; therefore we must think deeply and act according to our own judgment." When the Kobe Girls' College was started in 1878, the Japanese gave one thousand dollars towards the first building. As our



JAPANESE INTERIOR

readers well know this is the foremost Christian college for women in Japan. In the reactionary movement in Japan woman's education received a setback. Japanese men were very much afraid their women would become educated to the point of self-assertion. But the present minister of education favors the higher education of the girls of the Sunrise Kingdom and the empress herself is a prominent patroness of these schools.

Silver Anniversary of a Missionary in Japan

BY MISS LUCY E. CASE

MAY the twenty-fourth was the day. Miss Abbie M. Colby of the Springfield Branch of the Woman's Board was the beloved missionary. The weather? Oh, very rainy! and although guns did not really come down, it poured very loudly some of the time, but happily the clouds and rain had silver linings that day.

The celebration began more than a week ago when Miss Colby was made happy by letters and the generous sum of \$25 put to her credit by the ladies of the Springfield Branch. All during that week little gifts and letters kept coming in for her. One of the earliest pupils, now a mother of five robust children, brought a large *tai*, the Japanese fish that is always used on festive occasions, to us for the celebration.

In planning for the celebration, Miss Colby had primed me not to let the Japanese friends put out any money for her. I promised that I would not suggest a sen to them, but as it was an occasion of a lifetime I should not stop any spontaniety on their part. The friends in the school entered most heartily into all the preparations. As our school building was altogether too small, we had the celebration in the Y. M. C. A. Hall. The day was rainy, but that did not prevent our committee from decorating the hall most handsomely with potted plants and palms, and one thousand national flags of the United States and Japan. The flags were small and made of paper, but they were good for sore eyes to gaze on. Then in the center of the platform, just below the edge, we had "Welcome, 1879-1904" in silver letters, on a red background. Miss Daniels helped very greatly in this decoration besides furnishing many of the things for it. All Tuesday morning I was kept very busy attending to the preparations and running to the door to receive telegrams, letters and gifts for Miss Colby. The first gift was from the mayor's wife—a basket of beautiful silk flowers; the women's society of the church we attend gave a fine kimono, with sash. One rather interesting present from one of our newer schoolgirls was two bottles of *sake* (rice wine). Miss Colby has decided to send that family a Bible. Some of her former pupils in Kobe sent a beautiful buckle. She also received a Japanese soup-bowl and other interesting things. Miss Colby was "gotten up" for the anniversary by Mrs. Allchin, our latest arrival from America, and she looked very sweet and as pretty as possible in her fine new black silk gown and white kid gloves from the Brookline friends. When she went

up the aisle of the hall, leaning on the arm of our principal, Rev. T. Osada, Japanese and foreigners alike felt proud of her — that is, as far as it is right to be proud.

With two exceptions — a short address from Dr. A. D. Hail of the Cumberland Presbyterian Mission, an old-time valued friend, and a very fine song by Mr. Allchin of our own mission — the program was entirely by the Japanese friends, and they were most appreciative of Miss Colby's loving service in church and school.

At the close Miss Colby was presented with a box of coins amounting to twenty-five *en* from the teachers and graduates in Osaka, which was a great sum for these times of stress and great need. After all the happy and true things had been said, Miss Colby gave to each one present an appropriate response which she had prepared and had printed in Japanese.

After the formal exercises at the hall, nearly all the guests and graduates came to the school for supper. At this time the singing, congratulations and thanksgiving were continued. One young man, whom Miss Colby had helped over in *Tsu* in years gone by and who is now an earnest, prominent teacher in one of the Osaka public higher schools, spoke most feelingly of her influence and help. Her first Japanese teacher, now one of our pastors and the secretary of the Y. M. C. A., spoke very happily. All our five Congregational pastors took part at this time.

Letters were read from absent pupils and teachers and from our own mission and outside our mission, showing how widespread her influence has been and is. Miss Colby seemed very much touched and humbled by the unexpected shower of happy, loving, felicitous words and messages. Altogether it was a silver day long to be remembered.



MISS ABBIE M. COLBY

Missionary Letters

A letter from Mrs. Mary Perry written from Sivas, Turkey, April 25, 1904, gives us a little idea of what touring may mean :—

AT nightfall of our first day's journey we were met by a heavy and fiercely driven rainstorm, and cheerfully accepted the shelter of a little room built under the rafters of a big stable, the walls as black as ink from the smoke of years, and reached by a stairway of rude stones arising from the stable floor. The women of the house seem to have the care of all the animals, which I found included buffaloes, sheep, goats, donkeys and cows. They did me the great honor to invite me to take a survey of these lower premises, and even allowed me to be present when they carried the young calves in their arms to their mothers for their evening meal. As the women wished to take a part of the milk, the calf was only allowed a few minutes in which to refresh himself, when he found himself picked up bodily by a stout bride, who seated herself holding him in her lap until the older woman had filled her dish ; then he was liberated and allowed to finish his repast. After that he was again picked up bodily and carried to his " crib."

We had for our supper the standard food of the country, a preparation of cracked wheat, some soured milk and fried eggs. In the morning by faith we donned our wraps and faced the biting storm—rain mingled with ice—setting out for a nine hours' ride. I was suffering from an attack of grip, and Mr. Perry felt some fear for me before we mounted. My reply was, "The Lord is in the storm and he is also above it. If he wants us to go to Gurun he will overrule this storm." In half an hour after we started the sun burst out, and although it was quickly veiled again, in three hours time one of the highest mountain peaks was behind us and the storm was miles from us, moving in an opposite direction from ours. We did not dismount anywhere for rest or refreshment ; we took our luncheon in our hands and ate it as we rode along. The air was cool, and our horses traveled so well that we made the distance usually requiring nine hours in seven and a half ; and when we dismounted and entered another little room built in the attic of a stable, we found its walls almost as white as snow and its wood-work scoured till it looked as if made of newly planed boards, a contrast to our room of the night before. Why the difference ? Christianity had found a lodgment in the second house, and this room had on its Easter dress.

The Protestant church members of this village soon heard of our arrival, and they thronged us until we had to have evening prayers with them and send them away that we might get sufficient rest for an early start the next

morning for our last but hardest day's journey; but we promised to return after two weeks and spend two days with them. The third day's travel was more difficult because it led over high mountains where the heavy snow was thawing. The animals would break through the deep drifts and sometimes fall. We kept well on the watch, however, and by dismounting twelve or fifteen times reached our journey's end safely.

Eight hours from Gurun found us at Kara Eoren whence two hours and a quarter of climbing high and abrupt hills, and descending precipitous slopes, brought us to Manjaluk, just exactly as we had planned and promised two weeks before. Friends were watching for our approach, and as soon as we



WAITING TO CROSS

The boat to transfer the party is approaching in mid-stream

entered the village, our horses were seized by their bridles, and we were urged by different ones to be their guests. We compromised by going to one house for the first night and to another for the next two nights. In the little room with its Easter dress on we refreshed ourselves with a cup of hot tea, serving it also to others, then rested for an hour while our young teacher led them in a prayer service. Afterwards they thronged us again, remaining until we were obliged to invite them to unite with us in "family prayers," and then allow us to retire.

A prayer meeting had been held every day that week so as to be ready for communion when Mr. Perry should arrive. He preached Sunday morning,

and had communion and children's baptisms in the afternoon. In the interval I held a service with about fifty women and girls, endeavoring to help them understand, from Titus ii. 1-5, and James iii., and Colossians iii. 12-15, what the mind of the Lord is. How my heart went out to those poor women and girls! Woman's position is so degraded; girls are not valued much above the cows and oxen among which these village toilers spend the greater portion of their waking hours. The girls really do not have as good care as the sheep and oxen. They are unwashed, unkempt, repulsive in their look from lack of care.

What have I done? Filled three sheets with the story of our tour and yet given only a superficial glance at externals. Our young teacher in Manjaluk is one upon whom God has set his seal,—a Spirit-filled youth, taught of God, throwing his whole life into the service of God through serving his fellow-creatures. What sweet Christian communion we did have together! When we parted, again I felt that it was worth all the weariness of the whole journey to have had the opportunity to meet those fifty women and girls, to say nothing of the private talks with individuals, persuading them to give themselves to Christ and accept him; and then to see the new courage and joy of the teacher as a result of our visit.

Miss Fanny E. Griswold, Maebashi, Japan, writes, May 15 1904:—

In this compound is a Christian girls' school supported by the Christians of the province and carried on by them. I teach English in this school and help it in other ways as opportunity offers. The pupils now number one hundred and ten, more than half being day scholars. The opportunity of calling in their homes is great, as also in the homes of graduates in the city and all over the province. We have also a kindergarten in the city, which is very popular, this being supported by the Woman's Board and Miss Shed. I have the oversight of this. I do not teach in it, but I visit it and care for its interests. There is much calling to be done in connection with the homes of the children. Twice a month I spend a half day with the women in Takazahi, a neighboring city, and once every month I go to Annaha for work among children. There are also nine churches and several other centers of Christian work where I go occasionally as opportunity offers and hold meetings and do other work.

But one's most important work cannot be written up. How many hours of teaching, how many meetings, how many calls, and so forth, give no idea. I have a young Bible woman who is very helpful. Her work is almost entirely teaching the Bible to women who cannot leave their homes for instruction, and that is the case with the majority of women here after they

are married till their children are grown. When both husband and wife are earnest Christians the woman has a comparatively easy life and can go to church and social gatherings, but when the husband is an unbeliever it is hard for the woman to keep her faith. Often she has so little education that she gets little pleasure or profit out of reading. The only way to help these women is to sit down with them alone in their homes and make an effort to nourish their spiritual life. And what tragedies we hear, and if they are not expressed we sometimes feel them the more. I know perhaps more about Japanese homes than American, but the relation to each other of members of a family here is so different from that in America that trouble and suffering unknown in America come to them.

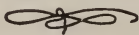
In one of the places I visit is a young man about thirty who became a Christian some years ago. He cannot walk or stand upright because of some spinal trouble. He manages to crawl about the house, and in some degree waits upon himself. He lives with his sister, who is well off but knows nothing about home-keeping. The house is dirty and the food of the coarsest quality. Fortunately the young man likes reading and writing. He is a good Bible student, although he has had no training at all. But he told me that he sometimes got tired of reading. I said, "Why do you not write letters? Why not write to someone worse off than yourself?" Not long after I introduced him by letter to a young woman in Kobe who has been sick for years with muscular rheumatism. They exchanged letters, and the young man was delighted. I think he will read over the letter he received till it is worn out. He read it to me and said over and over again what a comfort and help it had been to him. In order to be able to tell him particularly about the woman I called on her when I was in Kobe for our annual mission meeting. She was in a room just big enough for the comfortable on which she slept. These beds are just like the one the man had whom Christ told to take up his bed and walk. There was not room to sit beside her, but I sat at her head while she twisted her head around a little in order to converse. A tiny shelf at her side held paper, envelopes, pens, books, and a little vase of flowers. She drew them to her with an old fork that some American had given her. Her hands were all out of shape and it was with difficulty that she could write. She said an ordinary letter took her a day to write, and if it was to lead someone to Christ it took two days. Her face was bright and she was evidently very happy that in this way she could come in touch with other lives and help them. As we were going away she offered a beautiful prayer. So the Spirit of Christ works, irrespective of race or condition.

We feel the war on every side. Trade is dull and everyone is economiz-

ing, but no one complains. If our opportunities for work are hindered in some ways new ones are given instead. The homes of the soldiers are very accessible now, especially to the American, the sympathy of whose people is widely known. We seem no more to be "strangers and foreigners," as in past days, but to be drawn near to the people. The war is educative. More newspapers are read, and the horizon of even the humblest is being widened. The ordinary women's societies are not very flourishing, but instead their efforts are being put into work for the soldiers' families. These families are some of them very poor. The bread-winner is away, and in the case of the common soldier has little or nothing to send home. Many of these poor people are helped by the women, who are managing this relief work in an admirable way. We have missed the large meetings of women we usually have in the spring all over the province, but such gatherings have been impossible this year. Just now there is very little work to be done outside of the two cities of this province. The people are all busy with the silk worms. They have no time to be sick or even to die, as some phrase it. For a month or more they are thus busy, often for the most of the night caring for the worms. The pastors consider this season their vacation, but I always tremble for young Christians at this time because they are so apt to get out of the habit of going to church.

From Tung-cho Dr. Ingram writes:—

The effect of the strain of the siege and subsequent reconstruction has obliged many to return home, Dr. Porter, Miss Evans, Miss Russell, Miss Patterson and Miss Chapin. These losses are almost more than we can bear, and it looks as if the burden caused by dropping out so many workers will make it necessary to send home another instalment ere many months, unless something is done to relieve the remnant on whom the added care has fallen.



A Graduate's Letter

An exact copy of a letter from one of the graduates of 1902, who is now teaching in one of the out-stations.

Oct. 28, 1903.

MY DEAR MISS CLOSSON:—

Week ago I received your letter and felt very glad. It is a best thing to write letter to the friends and receive letters from them, because by doing so I can have great many ideas about their works and progress.

Now I cannot forget our school. I like to hear about all changes and their meetings, so that I must do my school's orders like it. I am trying

very much that they must be polight; because they had not (been) trained (at) all in character, mind and body. They were very unclean but now they have changed.

I begin to school by their recitations from Bible each separately, but it must be new recitation, so until the end of the year they will learn many new worses (verses) from Bible. After all we sing a hymn and I pray, it is over. At the evening we sing and pray or say Our Father all to-gether. . . .

I have to visit pupils' homes and ask about their works and Christian duties, also are the boys and girls obedient to them. Also I have to visit the sick peoples.

I have a great many characters (examples) from my American teachers, but now I am doing these characters, specially the character that I had from my dear Miss —— that is to be modest (willing to do lowly service). I was her room-girl (the one who took care of her room) last year so I know her more than any one. How self-sacrificing she is I can prove from my own experience. Last year she had the care of the sick girls. She was prompt in her work. Once she was sick and there were a few girls in the dyning (dining) room. Though she was sick she forgot her sickness and went to their side. I want (to) mention this also that she was ready to wash their sore feet with her hands. We see this character in Jesus.

So I have changed now, I am living for my pupils. If they have a pain I try (to) heal it if I know how to make (do). If they fall and hurt their foot or arms I put it into hot water and rub it. If they have something to be sorry I call them and comfort them, also I feel sorry as (if) I am their mother, and more than their mothers, because their mothers are silly and rough and untrained so they cannot care too much.

Now I understand why you said "My girls" to us. I have scholars over thirty (in number), pray for them please, because they were very naughty, also pray for me for how to act with them. I am enlarging (improving) pretty well about these points by the help of God. And I need your pray(er). If you can give me some little acquaintances about what are you doing also about your family and about American schools. Give my salaams to Mr. Fowle's family, also yours, and to all friends that they know me.

Good-evening, good-bye,

Your faithful scholar,

H. H. M.



THERE has never been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed by God.
—*Horace Bushnell.*

News from Other Fields

BY MRS. J. O. MEANS

Brazil. — The Annual Report of the Presbyterian Church in the United States (South) states that there is a general awakening to the truth all over North Brazil, but also, more persecution than ever. This mission was begun in Southern Brazil in 1869. Pernambuco has had a second Bible burning, though public opinion is being aroused, and the whole nation has waked up to the existence of a gospel. A training school to fit young men for the native ministry is turning out good, practical preachers and the mission does not ask for more missionaries, but for means to continue the development of the native material. At different places during the year one hundred and thirty converts have been received into the churches, besides smaller numbers elsewhere.

China. — *The Advance of the Natural-footed Woman's Work for Woman* states that four viceroys of provinces have now issued proclamations against the foot-binding of girls, and that the governor of Hunan has forbidden it in his province. At Ichang the magistrates issued a placard to this effect: "We have received advices from the Hupeh authorities saying that they have printed four hundred copies of books preaching that women should not bind their feet as formerly, and also telling us to send such notice to every district. We, therefore, call public attention to all families not to bind their feet as before. If there are any girls under ten years old who have bound their feet already, they must loose their bonds gradually. By thus acting, there will be no girl with bound feet after ten years."

A striking proof of the great change going on is found in the fact that there are now in Shanghai a number of shops full of shoes for natural feet whereas, ten years ago, there was not one pair to be bought in all Shanghai.

When Dr. Walter Lamberth was in China he asked the Bible women to tell him the best way they had found from their own experience, to lead a soul to Christ, and he entered their answers in his notebook. One dear old Bible woman who had been long in the work, and is still in it, replied, "Just give them a bowl of rice and then they will listen to you."

In the mission of the Southern Presbyterian church, situated in the province of Kiang-Su, of which Shanghai, is the best known city, there are now five hundred communicants, and the number could quickly be made a thousand. Quality is preferred to numbers.

The Journal des Mission de Paris states in a recent number that in 1895 a Danish mission was established at Port Arthur, that stronghold on which the eyes of the world are now fastened. There they had gathered twenty-seven Chinese converts when, in 1900, the Russians took possession. Since then all missionary work has been forbidden.

Japan. — Japan has 4,302,623 children in her elementary schools, while Russia, with all her vast territory and immense population, has only 4,193,594. This means that thirty-two Russian children in every thousand are at school, and ninety-two Japanese children in a thousand! Thirty-two Protestant societies are laboring in this empire, having in all 757 missionaries.

India.—In Southern India one form of opposition to the truth is seen in a Hindu propaganda conducted by Mrs. Annie Besant, who is received with extraordinary enthusiasm by rajahs and princes. Railway stations are decorated, addresses of welcome are given, palaces are placed at her disposal. Her lectures, says the *Church Missionary Intelligencer*, are very hostile, indirectly, to the one only way of salvation, but exceedingly flattering and fascinating to the Hindu mind, which would absorb and enjoy all the advantages of Christian civilization without the Cross of Christ. Here is a peroration of one of her addresses. "By all means give Hindu boys the jewels of Western learning, but do not deprive them of the diadem, the diamond of the Eastern faith in which all colors are found blended into one pure ray of light, that diadem of Hinduism which is your priceless heirloom, and which India cannot afford to lose!"

Ruk, Micronesia., where the Misses Baldwin are carrying on the work begun by our sainted Mrs. Logan in the girls' school, sends the good news that thirty-three of the forty-seven girls are members of the church. Fourteen were received in October, 1903.

Africa.—It is good to hear of the practical union of the Moravians with the Berlin Missionary Society in a group of stations among the mountains north of Lake Nyassa, in German East Africa. The two societies are co-operating in the preparation of a hymn book in the Konde language. Is it not a foregleam of the day when, in accordance with the prayer of our Lord, they all shall be one?

Within a few months past, orders, chiefly from Egypt, for nearly one hundred thousand copies and portions of the Bible in the Arabic language have been received at the American press in Beirut, and the presses are crowded to their utmost capacity. The demand is phenomenal.

Six years ago the King of Toro, on the slopes of the Ruwenzori Mountains, had never heard the name of God. Now in his capital stands a noble church building, seating from eight hundred to a thousand people. It was built by the hands of his subjects, he himself giving his own manual labor to the work. In the prayer which he offered on the day of the consecration of the church, was this sentence, "Oh, Almighty God, we know that thou dwellest not in temples made with hands, but thou knowest that this house has been built with our hearts' devotion. Therefore, come and take up thy dwelling-place, that every sinner entering these doors may feel the saving power of thy presence."

This King Daudi is a true missionary. The light is radiating from his place, which he named Bethlehem, into all the districts of Toro. Eighty-five little mission churches have been built, and he has not asked for European missionaries, but has had his own men and women trained to carry forth the gospel. They are now in touch with the pygmies of the Dark Forest of Central Africa and already twelve of those people are under instruction, two having received baptism.

Distressing tidings come from the mission of the French Protestants, in Barotse-land, on the upper Zambesi, of the death of that great pioneer missionary and saint of God, M. Francois Coillard. To add to this great loss and sore affliction, Mokwae the queen-sister of Lewanika, the Barotse

king, has returned to paganism. She has been a professed believer and a regular attendant at the mission services, and her adherence, however unsatisfactory, has made it easy for her people who sincerely desired it to enter upon the new life. The opposition of chiefs is everywhere a great obstacle to the progress of the gospel, and this apostasy will have serious consequences for others as well as for Mokwae herself.

The death of the great African explorer, Sir H. M. Stanley, recalls the statement he made when speaking, not at a missionary meeting, but at a naval mess: "The true way and the best way to stop the slave traffic is to multiply missions in the interior. You will never stop slavery in Africa until you mark the country with the Sign of the Cross."

Thirty Years in Uganda.—Few regions in Darkest Africa seemed darker thirty years ago than Uganda, on the north shore of the Victoria Nyanza. Yet there was promise in the people. In 1875, Henry M. Stanley, who knew them well and believed in them thoroughly, declared that the world held no more hopeful mission field. Missionaries promptly occupied it.

Theirs was no easy task, and their converts, like themselves, had to endure hardships. Up to about seventeen years ago King Mwanga would burn a subject for the crime of learning to read. It was slow, expensive work to supply the Scriptures in the native language; in fact, the translation of the Bible was not completed till 1897; but the missionaries held on, and the people did their share to the extent of sometimes paying a thousand cowries, the cost of five weeks' food, for a copy of the New Testament.

Now has come the time of results. Fifty thousand natives can read and write. In the Uganda region are more than a thousand churches, the largest seating four thousand persons; and, Protestants and Catholics, four hundred thousand natives profess the Christian faith. Of recent years the efforts of white missionaries are exerted chiefly to guide native instructors, who prove energetic and successful evangelists to their people.

Dark places remain in Africa. There are some nearer home perhaps, but this passage of history bears hopefully on all of them, because it suggests that devoted men can always be found to accept an opportunity for service, and that no situation ever was or ever will be so desperate, that determined effort will not yield a rich reward.—*Youth's Companion*.



First Protestant Service Held in Japan

It was the Sabbath day when Commodore Perry anchored his squadron in the bay of Yeddo. He spread the American flag over the capstan of his vessel, and laid on it the Bible. The One-hundredth Psalm was read, "Make a joyful noise unto the Lord, all ye lands," etc., and the crew sang the hymn:

"All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice."

This was the first Protestant Christian service in Japan. The notes of that Christian hymn floated over the peaceful waters, as wooing the fair Land of the Rising Sun to join the happy Christian nations in praise to the only Saviour of men,—*Selected*,

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

OUR MISSIONARIES IN CHINA: WHAT THEY ARE DOING

(A suggested program for a children's meeting.)

BY MRS. CHAUNCEY J. HAWKINS, SPENCER

SEND invitations a week before the meeting. Before the children arrive at the church pin up signs which will direct them to the principal points of interest. Signs may be made of brown paper eighteen inches long by four inches wide; draw a hand with index finger pointing in direction of next place of visit. Signs such as the following could be used: "Train for San Francisco," "Boat for Shanghai," "Balloon Ascension in Five Minutes," "Pagoda Anchorage," "Foochow."

PROGRAM

Let the leader and her assistant impersonate Mr. and Mrs. Beard, and welcome the children as they arrive at the church. As they are to guide the party they should direct the children to the train for San Francisco (some portion of the vestry or a room so designated).

If the meeting takes the form of a lawn party, a pleasant feature would be to have the children's picture taken, tell them that as they are to take such a long trip their friends might like their picture for a souvenir.

While on the train for San Francisco sing "Onward Christian Soldiers," and have a Bible reading. Tell the children that we will talk about the most precious thing the missionary takes with him—the Bible (let them guess what it is). Also, while on the train, show the children a large globe, and mark with black crayon the countries where there are no Bibles. Tell the children they are marked black because the lives of the people there are dark and unhappy.

In China little girls cry because their feet are bound tightly to make them small. In India little girls are not wanted, and are treated badly. In Africa they are sold for so many cows. In some countries the girl babies are thrown into the water to drown, or put into a tower to die, because the people do not know of Jesus and his love. When the missionaries carry the Bible to these dark places it is like a light showing them how to walk. Repeat Psalms cxix. 105. Draw yellow chalk through the black places where missionaries are working, showing the people how to lead better,

happier lives. So the Bible teaches people how to be good and how to shine for Jesus. Short prayer; children repeating it after the leader.

First stop, San Francisco. Leave cars for the boat. Children find place marked, "Boat for Shanghai." Tickets taken. As the boat starts all join in singing, "God be with you till we meet again." When on the boat make arrangements for steamer chairs, births and meals. Talk of the things they will see on an ocean trip,—the water, sky, porpoises and whales. Introduce other topics that may suggest themselves. Play a Chinese game. The dissected map of China is excellent. Short stops can be made at Honolulu and Japan, if preferred, but Shanghai is the desired port.

At Shanghai, amidst much bustle and confusion, the boat is left, and the children find that Mr. Beard has engaged a monstrous balloon, that will ascend in five minutes to give them their first glimpse of China as a whole. (Arrange chairs in two circles, one circle within the large circle, if necessary, which will represent the balloon.)

After all are seated the balloon ascends. Mr. Beard points out places of interest, asking and answering questions. This is to give in an attractive way a general idea of the country. Give out questions and answers that have been numbered to the children, so that when Mr. Beard wants an answer or a question he can call the number he wishes. Have a map near to which reference can be readily made if desired, also a plan of the city of Peking. Helps for questions and answers: *Our Juniors in China*, published by the Woman's Baptist Foreign Missionary Society, Boston, fifteen cents; *Twelve Lessons on China*, published by the Woman's Board of Missions, Congregational House, Boston, five cents; Mrs. O. W. Scott's *Flag Series on China*, published by the Woman's Foreign Missionary Society of the Methodist Church, 36 Bromfield Street, Boston, five cents; *Mission Studies* for April, 1904, article on, "A Good Look at China." Make these questions and answers brief and to the point.

A few things to be emphasized: The eighteen provinces composing China proper, capital of China, population, two largest rivers and the meaning of their names, canals—their use, extent and size of Chinese Wall, climate, products, scenery, number of Protestant missionaries in China, number of American Board missionaries in China, number of stations with their names, glimpses of Pao-ting-fu and Shansi where the missionaries were martyred, Canton, the city where the first missionary, Robert Morrison, translated the Bible into Chinese, first American Board missionary, Elijah Bridgman.

After these questions and answers, let the children imagine the balloon descending until Shanghai is reached, then we get out, and in a few minutes take a boat for Foochow.

Foochow is Mr. and Mrs. Beard's mission station. Missionaries of the Foochow station come out to greet the children (pin Foochow missionaries' pictures on several children). Let them play they are the reception committee to welcome Mr. and Mrs. Beard and the other children. After these greetings Mr. and Mrs. Beard and the missionaries escort the children about the city, while Mr. Beard explains what the missionaries are trying to accomplish.

Notice streets (description can be found in leaflet published by the Christian Endeavor Society, called, "An Evening with Missions in China," ten cents. Visit one of the mission schools at Foochow, and contrast its system of education with the Chinese. See "Sketch of Missions of the American Board, Foochow Mission," also the condensed sketch, as well as *Mission Studies* for February, 1904, which is excellent, including an article by Mrs. Gracey on "Beautiful Glimpses of China." Visit Dr. Woodhull's hospital, LIFE AND LIGHT, January, 1901.

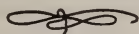
Show pictures and tell the good the medical missionaries accomplish; compare with the Chinese knowledge of medicine and treatment of disease: *Mission Studies*, April, 1904, page 105; *Twelve Lessons On China*, page 25.

Now take a sedan chair carried by coolies, and take a trip out to Ponasang to meet the missionaries stationed there. Pin these missionaries' pictures on different children. See "First Impressions of China" in Young People's Department of *Missionary Herald*, for May, 1902. Visit school for boys and girls in charge of Mrs. Hodous; show pictures of the children, then visit the preparatory schools and college, *Missionary Herald*, April, 1904, page 142. Pictures are excellent in LIFE AND LIGHT for July, 1904, article "Educational Work for Women"; Sail on the River Min in a Sampan, LIFE AND LIGHT, November, 1903, article, "From Foochow to Kuliang," page 488; *Missionary Herald*, June, 1899, article, "Station of Pagoda Anchorage"; *Daysprings*, February and March, 1903, April, 1902.

As it would take too long to visit the other two stations of the Foochow Mission, Inghok and Shao-wu, the missionaries decide to meet the children at Dr. Whitney's house, Pagoda Anchorage. Pin pictures of Inghok and Shao-wu missionaries on the children. Missionaries from these stations brought pictures, and would like to tell the children a few ways in which they could help the missionaries; that is, by becoming more familiar with faces of missionaries; learning where they live and how they work; praying often for them, and giving them money to support their work.

Offering: Repeat in unison verse found in *Mission Dayspring*, November, 1902, page 128, beginning, "We give Thee but thine own." Lunch at Pagoda Anchorage. *Menu* found in *Missionary Herald* for March, 1904; also, *Fuel for the Missionaries*, published by the Christian Endeavor Society. *Rules of Chinese Etiquette* can be obtained from Miss Clara Cushman, Newton, Mass., at two cents each. Chopsticks are sold at any Chinese store at ten to fifteen cents a package.

Making a Chinese missionary scrapbook is an excellent occupation for the children; pasting in maps, pictures, or funny stories of the country. Make a cover of yellow cardboard, decorated with Chinese characters; tie with red ribbon.



THE best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.
—Selected.

OUR WORK AT HOME

The Summer School for Missions

THIS new conference has proved itself worthy of a place among the gatherings at Northfield, and the women who were present at this, the first gathering of the kind, are enthusiastic in their praise. To be for a week in that lovely town in that lovely July; to meet the most interested and inventive workers of eight denominations; to go over the successive chapters of *Dux Christus* day by day under the guidance of professional leaders; to hear many practical problems of missionary work and meetings discussed by bright women who have found at least a partial solution; to hear Dr. Morgan's morning lectures on Womanhood in the Gospels; to feel the benediction of earth and sky at the Round Top services; to be stirred and enkindled by addresses of strong and spiritual speakers; all these and more made it a thing to give thanks for that one could share such a privilege.

The first session of each day was given to a training class taking up questions of method, followed by an hour's study of our new book on Japan. Mrs. Montgomery and Professor Sailer each took the lead in two lessons, Miss Louise Manning Hodgkins and Dr. Griffis, author of the book, each taking one. The midday service of prayer was brief but most tender, and every minute was filled with sincere petition or thanksgiving. At four P. M. we met again for informal addresses and discussions, and the service on Round Top made good end to the busy day.

A most interesting hour was spent Saturday morning around the Round Table, over which Mrs. Harriet Newell Jones, of Philadelphia (Baptist), presided with admirable promptness and effectiveness. Such questions as, "How shall we secure more prayer for our missionaries from all our members?" "Memorial gifts, and how to obtain them?" "Shall we have one leader or different leaders for the meetings?" were earnestly discussed, and valuable suggestions made which were caught in many a notebook for future use.

Mrs. Montgomery's treatment of chapter one of *Dux Christus*, which deals with the Island Empire, the people, and with the position of women in Japan, family life, etc., gave a new interest in the nation and a thrilling picture of the defects in the social system, but with the light of hope over all, in view of the personal character of the emperor and empress and their attitude to all these questions.

On Sunday afternoon a mass missionary meeting was held in the great auditorium place at which Mr. W. R. Moody presided, and which was addressed by Mr. Speer and by missionaries of seven Boards, among them Miss Stone and Mrs. W. F. Beard, of Foochow, our own representatives,

Monday morning two hundred and twenty-five people gathered for the last "Training Class," where Dr. Sailer illustrated the catechetical method of teaching Chapter VI. under the three heads, Japan's Needs; The Present Opportunity; My Responsibility. The practical response on the last topic, when at least twenty-five of those present rose in token of their resolve to start mission study classes in their own churches was most gratifying, showing as it did the crystallization of purpose around these six hours of study.

Following this last class came a union meeting with the Young Woman's Conference, addressed by Mrs. Montgomery on "Three Obstacles of Foreign Missions," the Multiplication of Claims, the Growing Sympathy with Ethnic Religions and Theological Differences, closing with a strong appeal to the girls present for sympathy and help in the home churches and on the foreign field. Miss Stone followed with an earnest talk on the Hope of Foreign Missions—the prayers and interest of the young people, while Mrs. Waterbury emphasized the need of volunteers, with a tender word to the mothers, who perhaps are giving their money and their prayers, but are holding back from the world's need their dearest treasures—their daughters.

Monday afternoon at the section meeting several phases of the question of systematic giving and Christian stewardship were discussed under the guidance of Mrs. J. H. Knowles (Methodist), Mrs. K. B. Shaffer, (Lutheran) Mrs. Mary Clokey Porter (United Presbyterian) and others.

The closing hours on Tuesday morning were devoted to an effective presentation of the missionary meeting as it should be and as it should not be. What society could recognize itself in the unprepared leader, the tardy members, the lacking reports, the program "without shape or comeliness," and not resolve to institute a reform, or, on the other hand, fail to feel a thrill of pride as it saw itself reflected in the "model meeting?"

So the close came to the good days on the hilltop, and the friends, old and new went their ways more richly endued, intellectually and spiritually, for the year to come because of the first summer school of Women's Foreign Missionary Societies at Northfield.



Echoes from Northfield

If you want to keep a secret put it in an annual report.—*Anon.*

Japan went to war, with surgeons, hospital ships and nine hundred trained nurses.—*Dr. Griffiths.*

It will be the millennium of missions when in each church there shall be from four to twelve leaders, all fitting themselves to teach different groups of people and different countries.—*Dr. Sailer.*

This missionary work is womanly work, organized work, responsible work, kingly work. . . . The freest thing on earth is the American girl in her father's house, and freedom means power and responsibility for the use of that power.—*Mrs. Harriet Newell Jones.*

Christ does not own as disciples those who are interested only in themselves. . . . If you have no sense of responsibility you will be a failure,

and you will bring waves of failure all about you. . . . If we are Christians at all we must be in love with foreign missions, we must be missionaries somehow, somewhere.—*Mrs. Sangster.*

All the weight of woe (in heathen lands) rests upon the women far more heavily than upon the men. . . . There can be no such thing as seeing Christ alone, everyone who sees his beauty must share the vision.—*Robert E. Speer.*



Our Daily Prayer in September

IN one of our new leaflets, *The Girls' Boarding School at Marsovan*, by Dr. and Mrs. C. C. Tracy,—to be had of Miss Hartshorn for one cent each or ten cents a dozen—we find this sentence: "The school occupies a place in Pontus more important than that of Smith, Wellesley or Mt. Holyoke in Massachusetts, for it is the only one, and the only possible one, as the circumstances are, of such grade and character." The girls are in no way inferior as regards mental and moral ability and receptivity of spiritual truth to schoolgirls in America. Representatives of American schools find there no reason for relaxing mental effort or for letting down educational standards. The last report tells of one hundred and sixty-two pupils at present in the school, and gives a list of forty-six graduates who are teachers, nurses or Bible women.

Miss Cull teaches the upper classes and finds her work full of interest and encouragement. Miss Willard, the principal of the school, has heavy responsibility which she makes also a great opportunity, as she sends out girls to do Christian work in many ways, in many fields.

Miss Riggs was married to Mr. Dana K. Getchell, a missionary of the A. B. C. F. M., on August 4, and so severs her long connection with this school.

Miss Ward, herself still so young as to be full of fellow feeling for the girls, rejoices now in the hope of a near visit from her mother, Mrs. Langdon S. Ward, who plans to go to Turkey in the early fall.

Every one of the themes given for the days September 4-10 should call forth sincere petitions. In thinking, on the 5th, of the workers at the Rooms, let us add a prayer for the Executive Committee. Grave questions are often brought to them for decision and they greatly need the wisdom that cometh from above.

Turning to the Marathi Mission, we find that this parish of the American Board covers about four million of the twenty-three million inhabitants of the Bombay Presidency. Our school at Bombay has nearly three hundred pupils, one half of whom are famine orphans, and excellent work is done in all departments. Mrs. Hume, who has oversight of the school, will probably remain in America till the spring of 1905, her daughter, Mrs. Hunsberger, one of the youngest missionaries, carrying on the work during the absence of her mother.

Dr. Karmarkar, whom many of us remember as a medical student in Philadelphia, has wide professional service among her own people. She

cares also for the sick in several schools and for several hundred of the famine orphans. Mrs. Peacock, whose husband is treasurer and business agent of the mission, is almost new to the field, and her sense of need and of opportunity must grow from week to week. Miss Abbott, who has for several months been in Italy for her health, will probably go to Satara on her return to the field. Mrs. Abbott, also comparatively a newcomer, has proved herself a most valuable aid in many kinds of service. She gives special thought and time to work among the Katkaris, a wild tribe for whom little has been done till very lately. Miss Moulton is now here on furlough, with friends in the West. Miss Millard goes on bravely with her ever-widening work for the blind children.

After several years of invalidism at home Mrs. Sibley has joyfully returned to Wai, and with Miss Gordon is doing much to carry the gospel into homes, through the children in their schools.

Mrs. Fairbank, with her husband, has removed to Satara, and Mrs. Balantine is detained in this country to make a home for her five children and to supervise their education.

Mrs. Harding, after many years of arduous service, has returned in delicate health to this country, where her prayer and thought are still constant in behalf of India's women and children. Mrs. Gates, who has been at home on her furlough, plans to return to her field in the coming autumn.

Mrs. Bruce, one of the veterans, still has care of Bible women and girls' schools, and Dr. Grieve is doing a most useful medical work, principally among the higher caste Hindus and Mohammedans.

Mrs. R. A. Hume is at home for her furlough, and Mrs. Harding, wife of Dr. George Harding, greatly loved and lamented, adds to the care of her own little child much service for the orphans at Sholapur.

Mrs. Smith and Mrs. Bissell find hands and hearts full with the multifarious cares that must come to missionary wives and mothers. Mrs. Bissell, after more than fifty years in India, is still busy with the care of evangelistic work, and has often the joy of seeing fruit from seed sown long ago.

To the deep regret of many, ill health has compelled Dr. Bissell to resign her appointment as missionary, and we well may pray that strength be given back to her over-wearied frame.

Dr. Hume has charge of the new hospital at Ahmednagar, and every power and every moment will be fully taxed. With her, too, we must remember her associate and helper, Miss Madoline Campbell, the trained nurse who ably supplements the doctor's care. Miss Nugent is doing a necessary and far-reaching work in training teachers who can multiply her influence many fold. She also cares for more than two hundred famine children.

Miss Hartt has charge of the boarding school where between three and four hundred pupils gather—a heavy responsibility. Her new department for teaching the girls lace-making, that so they may support themselves, is a great success.

Miss Emily Bissell is busy with the care of ten or twelve day schools for girls scattered through the great city of Ahmednagar. She also edits a monthly illustrated religious paper for young people.

Helps in the Study of Japan

BY MRS. ALICE G. WEST

At the Northfield Mission Study Conference in July, Mrs. Helen Montgomery began her brilliant address on "How to Study the First Chapter of *Dux Christus* with a reminder of the wealth of printed matter of highest authority, up-to-date freshness and real literary merit coming unsought daily to the hand of the student of mission work in Japan. The choice of this subject, coinciding with the Russo-Japanese war, has brought us the unprecedented good fortune of finding the magazine publishers spending thousands upon thousands of dollars in collecting for our mission study classes all possible information regarding Japan and putting it in our hands in most attractive form. It would be impossible to catalogue here the valuable articles on Japan that have appeared within twelve months in the current magazines alone. Mrs. Montgomery urged the appointment in every study circle of a special committee to watch the files of the secular press for articles and pictures bearing on *Dux Christus*. She illustrated the wisdom of her advice by holding up before the audience an excellent wood cut of Japanese life, found by accident that morning in *The Delineator*.

Mrs. Montgomery's success as a mission study leader is largely due to her ability to apply modern educational methods to her mission classes, and to her power to make them see the connection between secular history and the progress of the Kingdom. In her skillful hands, a newspaper becomes a missionary text-book.

Dr. Griffis, the editor of the new book, *Dux Christus*, and one of the lecturers at the conference, explained briefly the characteristics of the twenty books on Japan given in the list on the last page of his leaflet, "How to Use *Dux Christus* in Missionary Meetings." Two of these volumes, which Dr. Griffis called "classics," and which he recommended to every reader on Japan, were *Japanese Girls and Women*, by Alice M. Bacon, price, \$1.25, and *Tales of Old Japan*, by Mitford, price, \$1.00. Two other volumes warmly recommended to deeper students are *The Evolution of the Japanese*, by Gulick, price, \$1.50, and *Japan To-day*, by Scherer, price \$1.50.

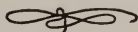
The Young People's Missionary Movement have issued an outline of missionary work in Japan, *Sunrise in the Sunrise Kingdom*, written by Dr. J. H. De Forest, and sold for fifty cents in cloth or thirty-five cents in paper. The Student Volunteers have published at the same price, *Japan and Its Regeneration*, by Carey. Another publication bearing specially on the work of the American Board is, *Thirty Eventful Years in Japan*, by M. L. Gordon, price, 30c. The American Board issues also two smaller pamphlets, *Historical Sketch of the Japan Mission*, 10c., and *Present Day Aspects of Missions in Japan*, by H. W. Hicks. This last is a skillful packing in a nutshell the leading facts of Japanese missionary history, and contains also an excellent program for a meeting on that subject, with a

list of important recent articles on Japan in the *Missionary Herald and Review*.

The Methodist Women's Board sells at 10c. a bright pamphlet entitled *The Land of the Rising Sun*, and a little leaflet, 2c., "Why Send Missionaries to Japan?" a good answer to the frequent objection that Japan's need is past.

Our Woman's Board issues a *Course of Twelve Lessons* on Japan, for children at 5c. a copy, and counts among its newest leaflets several on this subject, "The Old and New Japan," "Japan's Transformation Since Her Hermit Days," "The Women of Japan," "Christianity's Blessing for the Women of Japan," and "Children's Work in Japan," at 2c. each, 20c. a dozen.

For the early fall we are preparing, in answer to urgent request, a biographical sketch with portraits of our Woman's Board workers in Japan. Announcement will be made of this in "LIFE AND LIGHT" as soon as it is published. Prompt notice will also be given of the details of the *Mission Study Reference Library on Japan*, which is in preparation by the Young People's Missionary Movement. This library will contain \$10 worth of standard books on Japan, and will be sold to mission study classes for \$5.00 early in September, at headquarters, 156 Fifth Ave., New York.



Suggestions for Auxiliary Meetings

OCTOBER TOPIC: THE ISLAND EMPIRE—DUX CHRISTUS—CHAPTER I

THIS October meeting, when we begin our study of Japan, will be most important. To make a good start helps much for the whole year. Let us make this beginning so full of interest that every woman will feel that she cannot miss one of the succeeding studies. Every leader should have, read, and ponder well the leaflet "How to Use *Dux Christus*," by Dr. Griffis. His hints are practical, and even those with limited resources will find in them much that is helpful.

As we begin our work let us gain a clear outline of the land of Japan, its climate and its productions. To draw its outline will be an excellent exercise for each member, then set each of our mission stations in its place, adding if possible, the names or the workers there.

Compare its area with some of our own states, its seasons with ours in the United States. Dwell a little on its scenery, noting that the characteristic cover of all the new leaflets of the Woman's Board on Japan shows a view of Mt. Fujiyama, and the leaf, bud, flower and seed vessel of the lotus, one of its favorite flowers.

Describe the people, making two lists of characteristic traits, one of their good qualities, one of their failings, trying to lay aside all prejudice and to see what they really are.

Compare them with the Greeks, another island people, with the French, with the Americans, endeavoring to find what traits they have in common. Tell of their festival of the cherry-blossoms; of Nikko the beautiful and its matchless temples; their houses and furniture; describe a jinrikisha ride about Tokyo; bring out their wonderful patriotism as shown in the present war; make free use of the many helpful illustrations in current periodicals. Time will be too brief for all you will want to tell. To choose wisely will be your problem.

Annual Meeting

THE thirty-seventh annual meeting of the Woman's Board of Missions will be held in Union Church, Providence, R. I., on Wednesday and Thursday, November 2 and 3, 1904. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st.

The ladies of Providence will be happy to entertain all regularly accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. Preston B. Whitmarsh, 44 Arch St., Providence, R. I., before October 3d. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is expected that the usual reduction of railroad rates, one and a third fares for the round trip, will be secured.



THERE is a time when the Almighty Banker of the Universe calls in his loans. There is a time when the Master, about to return from far countries, himself makes rigid yet loving inquiry of every steward concerning the talents, be they one or ten, entrusted to his use. Are we so using the money God has given us as to give to him "his own with interest"?—*Selected.*



"No man can escape the fullest responsibility for the use he makes of his wealth, which is potential power of service."



Woman's Board of Missions

Receipts from June 18 to July 19, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 35; Camden, Aux., 11; Orland, Hancock Co. Conf. Coll., 5; Red Beach, Dau. of Cov., 13; South Brewer, Aux., 5;
Norridgewock.—A Friend, 69 00
Western Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Aux., 19; Augusta, Aux., 21.55; Cumberland, Aux., Conf. Coll. at Windham, 2.82; Gorham, Aux., 50; Gray, Aux., 3; Portland, High St. Ch., Aux., 2, State St. Ch., Prim. Dept. S. S., 23 cts., C. R., 3.47, Williston Ch., Prim. Dept. S. S., 8.60; Wells, Second Cong. Ch., Aux., 30, 140 67

Total, 214 67

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Dover, Aux., 23.50; Durham, Aux., 28.74; Exeter, Aux., 20; Farmington, Aux. (with prev. cont. const. L. M. Mrs. Martha A. Disbrow), 14.16; Greenland, Aux., 23.50, C. E. Soc., 3.54; Henniker, C. E. Soc., 25; Manchester, South Main St. Ch., Aux., 46.17; Milford, Heralds of the King, 34.63; Newport, Newport Workers, 5; Oxford, Busy Bees, 8.96; Portsmouth, Rogers Mission Cir., 40; Troy, Aux. (of wh. 25 const. L. M. Mrs. Ella F. Kimball), 30; Warner, Aux., 5, 308 20

Total, 308 20

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barton, C. E. Soc., 13; Bennington Centre, 26; Burlington, College St. Ch., 23; Fairfield, East, C. E. Soc., 1; Hartford (with prev. cont. const. L. M. Mrs. Charles D. Hazen), 21; Newport, 5.40; Saxton's River, C. E. Soc., 5; Springfield, 34; Waterbury, 18 73,	147 13
Total,	147 13

LEGACY.

<i>Wilmington.</i> —Mrs. Salome D. Hubbard, through Treas. of Vermont Branch,	50 00
---	-------

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Abbot Academy, Jr. Aux., 36.76; Medford, Mystic Ch., C. E. Soc., 20, C. R., 5.35; Melrose, A Friend, 4; Stoneham, Aux., 11; Woburn, First Cong. Ch., Mission Study Class, 10,	87 11
---	-------

<i>Barre.</i> —Miss Elsie B. Robbins,	5 00
---------------------------------------	------

<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Adams, Aux., 65.18; Canaan Four Corners, 12; Dalton, A Friend, 100, Sr. Aux., 166.27; Hinsdale, Aux., 16.22; Housatonic, Aux., 11.55, C. R., 9.16; Interlaken, 35.72; Lee, Mrs. Rowland's S. S. Class, 5; Lenox, Aux., 26.81; North Adams, S. S., 10; Peru, Aux., 10; Pittsfield, First Ch., Aux., 5, Coral Workers, 50, Memorial Workers, 50, Pilgrim Daughters Workers, 10, South Ch., Workers, 15.47; Richmond, Willing Workers, 9.24; Sheffield, Aux., 8; South Egremont, 19; Stockbridge, Aux., 11.25; West Stockbridge, 15,	660 87
--	--------

<i>Boston.</i> —Mrs. Henry Woods,	7,000 00
-----------------------------------	----------

<i>Cambridge.</i> —Miss Laura B. Chamberlain,	25 00
---	-------

<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., S. S., 5; Danvers, First Ch., M. S. Class, 25, Maple St. Ch., Aux., 20; Lynn, Central Ch., Aux., 30,	80 00
--	-------

<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. A Friend, 20; Northampton, Smith College Miss. Soc., 45,	65 00
---	-------

<i>Haverhill.</i> —A Friend,	200 00
------------------------------	--------

<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Natick, C. R., 8; South Framingham, Aux., 23.10; Wellesley, Wellesley College Christian Association, 204.07,	235 17
<i>Milton.</i> —M. L. R.,	62 50

<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Jr. Aux., 15; Cohasset, Aux., 16.98; South Weymouth, Old South Ch., Aux., 10; Stoughton, Aux., 6; Plymouth, Aux., 22.50,	70 48
--	-------

<i>North Middlesex Branch.</i> —Mrs. Wayland Spaulding, Treas.—Ayer, Buds of Promise, 90 cts., C. R., 90 cts., A Friend, 100; Concord, Aux., 55.79; Fitchburg, Rollstone Ch., Pro Christo Soc., 7; Shirley, Aux., 20,	184 59
---	--------

<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Attleboro Falls, Girls' Mission Band,	5 00
--	------

<i>Springfield.</i> —South Cong. Ch.	125 00
--------------------------------------	--------

<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 10; Holyoke, Second Ch., Agnes R. Allyn Memorial Fund, 20, S. S. Inter. Dept., 4.15; Springfield, First Ch., Aux., 58.30, The Gleaners, 15, South Ch., Aux., 35; Wilbraham, Aux., 6,	148 45
---	--------

<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Auburndale, Jr. C. E. Soc., 25; Boston, A Friend, 2, Mt. Vernon Ch., Aux., 35, Jr. Aux., 35, Old South Ch., Aux., A Friend, 250, Union Ch., Aux., 65, Junior Endeav. M. B., 10; Cambridge, First Ch., Aux., 42.55, C. R., 18, Pilgrim Ch., Aux., 25; Dorchester, A Friend, 5, Second Ch., Aux., 52.36, Y. L. Aux., 58, Village Ch., Busy Bees, 7; Everett, First Ch., C. R., 4.05; Hyde Park, Jr. C. E. Soc., 10; Jamaica Plain, Central Ch., Aux., 109; Medfield, Aux., 10.25; Newton Centre, First Ch., S. S., 10; Newton Highlands, Aux., 10.63; Newtonville, Central Cong. Ch., C. R., 26.22; Notwood, First Ch., W. F. M. S., 100; Roxbury, Highland Ch., Aux., 42.50, S. S., 20, Immanuel Ch., Prim. Dept. S. S., 12, Walnut Ave. Ch., Aux., 25, Y. L. Foreign Miss. Soc., 60; Somerville, Broadway Cong. Ch., C. R., 1.98; South Boston, Phillips Ch., Aux., 58; Waltham, Trin. Ch., Aux., 21.40, C. R., 6.60; West Newton, Second Ch., C. R., 9.35; West Roxbury, Anatolia Club, 20,	1,187 29
--	----------

<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Barre, Aux., 24; Holden, Aux., 11.58; Lancaster, Y. L. Miss. Soc., 30; Princeton, Aux., Th. Off., 22.10; Southbridge, W. M. Soc., 7.79; Spencer, Aux., 76; Ware, Aux. (of wh. 175 const. L. M's Mrs. G. W. Cox, Mrs. H. Fairbanks, Mrs. N. Belding, Mrs. F. Marsh, Miss L. Packard, Miss H. Hyde, Miss M. R. Hyde), 184.50; Warren, Aux., 12; Westboro, Aux., 17.55; Worcester, Park Ch., Aux., 2.92, Extra-Cent-a-Day Band, 4.37, Piedmont Ch., Woman's Asso., 100, Pilgrim Ch., Woman's Asso. (to const. L. M's Mrs. Benjamin Brierly, Mrs. N. F. Pike, Mrs. L. A. Fales, Mrs. W. O. Bement), 100, Plymouth Ch., Aux., 21.49, Union Ch., Woman's Asso., 25,	639 30
--	--------

Total, 10,780 76

LEGACIES.

<i>Pepperell.</i> —Henry J. Oliver, by J. Franklin Fuller, Exr., add'l,	43 07
---	-------

<i>Weymouth.</i> —Mrs. Mary T. Loud, by Miss Mary F. Loud, Exr.,	100 00
--	--------

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Darlington, Prim. Dept. S. S., 2.51; Newport, United Ch., C. R., 4.56; Pawtucket, Park Pl. Ch., Aux. (of wh. 100 const. L. M's Mrs. Emma Jane Bishop, Mrs. Lillias M. Little, Mrs. Jennie C. Vaughn, Miss Ella M. Simons), 127; Peace Dale, 162.25, M. B., 7, C. R., 7; Providence, Central Ch., C. E. Soc., 30, Prim. Dept. S. S., 10, Free Evan. Ch., Aux., 35, Pilgrim Ch., Laurie Guild, 30,	415 32
--	--------

Total, 415 32

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary L. Lockwood, Treas. Groton, S. S., 6; New London, First Ch., Aux., 15; North Woodstock, Aux., 5; Pomfret, Aux., 20, 46 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 34.62; Bristol, Aux., 42.27; Buckingham, Aux., 12.50; Hartford, Asylum Hill Ch. Club, 30; Farmington Ave. Ch., C. R., 53, First Ch., C. R., 23.08, S. S., 45.98, Fourth Ch., Dau. of Cov., 21.08; New Britain, First Ch., 71.55; Newington, Y. W. Foreign Miss. Soc., 25; West Hartford, Aux., 91.88, C. R., 25, 475 96

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 30 cts.; Bethany, Aux., 2; Bridgeport, Olivet Ch., B. M. B., 10; Brookfield, Centre Ch., Aux., 3; Chester, C. E. Soc., 10; Clinton, Aux. (with prev. cont. const. L. M. Miss Caroline Wood), 15.56; Cornwall, Aux., 18; Deep River (with prev. cont. const. L. M. Mrs. Emma H. Southworth), 22; Derby, First Ch., Aux., 42.50, C. E. Soc., 1.30; Durham, Prim. S. S., 1; East Haddam, Aux., 4.75; Easthampton, S. F., 1.50, C. R., 2.75; East Haven (with prev. cont. const. L. M. Mrs. Ella F. Converse, Mrs. Marietta S. Forbes, Mrs. Merrick M. Russell, Mrs. Florence R. Andrews), 62.37, W. G., 20; Essex, Aux., 49.10; Harwinton, Aux., 44, C. E. Soc., 6; Higganum, Aux., 2.10; Kent, Aux., 16.35; Queen Bertha C., 5; Killingworth, Aux., 3; Meriden, First Ch., C. R., 15, Jr. C. E. Soc., 2, Centre Ch., "L" Club, 10; Middlefield, Friends, 21; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., 11.27, C. E. Soc., 30, C. R., 14.32; Long Hill Ch., C. E. Soc., 5, Jr. C. E. Soc., 2, South Ch., Goodwill C. (of wh. 25 const. L. M. Miss Gladys Clark), 30; Milford, First Ch., A Friend, 1; Milton, Aux., 10; New Canaan, Jr. C. E. Soc., 5; New Haven, Centre Ch., Aux., 2.67, Y. L., 30, Ch. of the Redeemer, Y. L., 60, C. E. Soc., 21, Davenport Ch., S. S., 40, Dwight Pl. Ch., Aux., 122, Fairbanks C., 25, Grand Ave. Ch., Y. L., 70, Humphrey St. Ch., Aux., 22.15, Taylor Ch., M. C., 5, Yale College, Aux., 26.40; New Milford, Y. L., 80; North Branford, Aux., 25, C. E. Soc., 8.25, S. S., 5; North Kent, C. E. Soc., 4; Orange, Aux., 29.50; Portland, C. R., 9, C. E. Soc., 5; Redding, Aux. (of wh. 25 const. L. M. Mrs. H. S. Osborn), 30; Roxbury, Aux., 19.49; Seymour, Aux., 15; Shelton, Aux., 37; South Britain, C. E. Soc., 5; Stamford, Aux., 25; Stratford, Aux., 24.60, Alpha, 1.50, Dau. of Cov., 15, S. S., 50; Thomaston, Aux., 30, C. E. Soc., 10; Torrington, C. E. Soc., 4; Torrington, Centre Ch., Aux., 75, C. E. Soc., 15; Trumbull, Aux. (to const. L. M. Mrs. Erwin S. Fairchild, Miss Jennie L. Sherwood), 50; Warren, Aux., 30; Washington, Aux., 50 cts.; Waterbury, Second Ch., Aux., 5, Mrs. Cottle's S. S. Class, 16, Glad Tidings, 5, C. E. Soc., 15, Third Ch., Dau. of Cov., 7; Watertown, Aux. (of wh. 25 const. L. M. Mrs. Sheldon Fox), 40, Dau. of Cov., 22.97, C. E. Soc., 10; Westchester, Aux., 6.75; Westfield,

B. B., 5; Westport, Aux., 1.25; Westville, Aux., 1, C. E. Soc., 10; Whitteville, Aux., 1.50, C. E. Soc., 8; Wilton, Aux., 2; Winchester, C. E. Soc., 19.16; Winsted, First Ch., C. E. Soc., 6.75, Second Ch. (of wh. 50 by Mrs. G. J. Camp const. L. M. Miss Abby W. Chapman, Miss Louise G. Chapman), 102.14, Golden Chain, 19; Woodbridge, Golden Rule, 11.50; Woodbury, V. G., 30, Mrs. A. R. Perkins, 5, 1,881 25
Wethersfield.—Mrs. L. B. Crane, 1 00

Total, 2,404 21

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., C. R., 3.50, Plymouth Ch. (with prev. cont. const. L. M. Luella Belle Brown, Gertrude Armstrong), Puritan Ch., Aux., 35, Tompkins Ave. Ch., C. R., 42.55, Richmond Hill Ch., Jr. C. E., 5; Buffalo, First Ch., Aux., 65; Deansboro, Dau. of the Cov., 5; Flushing, Acorn Band, 4.10; Ithaca, S. S., 16.81; Patchogue, S. S., 15; Poughkeepsie, Aux. (of wh. 25 const. L. M. Mrs. Sarah Price), 48; Riverhead, First Ch., Aux., 59; Rocky Point, Mrs. M. S. Hallock (with prev. cont. const. herself L. M.), 15; Utica, Plymouth Ch., Aux., 10, Dudley Memorial, 235. Less expenses, 50, 508 96

Total, 508 96

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 const. L. M. Miss Kate C. Haynes), 125.36, Mt. Pleasant Ch., Aux., 56.24; N. J., Bound Brook, Aux., 30; East Orange, First Ch., Aux., 70.17; Glen Ridge, Aux., 100; Montclair, First Ch., Y. W. M. S., 75, Children's League, 94; Newark, Belleville Ave. Ch., Aux., 11.50, M. B., 18; Orange Valley, Y. L. M. B., 49.14; Passaic, Aux., 25; Plainfield, Aux., 8; Upper Montclair, Howard Bliss M. B., 8.21; Westfield, The Covenanters, 20.58; Md., Baltimore, Associate Ch., Jr. C. E. Soc., 25; Va., Falls Ch., Aux., 18, 774 20

Total, 774 20

FLORIDA.

W. H. M. U.—Mt. Dora, Philips Ch., Aux., 2 00
 Total, 2 00

KANSAS.

Blue Rapids.—Mrs. S. E. S. Dawes and family, 40 00
 Total, 40 00
 Donations, 15,392 57
 Specials, 202 88
 Legacies, 193 07
 Total, \$15,788 52

TOTAL FROM OCT. 18, 1903, TO JULY 18, 1904.

Donations, 83,389 83
 Specials, 2,998 43
 Legacies, 18,456 98

Total, \$104,847 24

BOARD OF THE PACIFIC

President,

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.

Foreign Secretary.

MRS. C. W. FARNAM,
Fruitvale, Cal.

Treasurer.

MRS. S. M. DODGE,
1275 Sixth Avenue, Oakland, Cal.

Letter from Miss Edith Legge

THE DOSHISHA, KYOTO, JAPAN,
June 12, 1904.

YOU will be delighted to hear that this term fifty-six girls in the school have expressed their determination to become Christians, and ten of them gave such satisfactory evidence that they were baptized this morning. We had about forty-six Christians in the school before, so as the school contains about one hundred and sixty girls a considerable majority of them are now determined to be Christians, instead of as before only a minority. You will thus see that the Christian feeling and spirit is very strong just now. This is partly owing to two addresses which was given to the girls some weeks ago by Mr. Kimura a Japanese evangelist, who was in America for eight years, and studied in Mr. Moody's College. He is very earnest, and has been preaching much in Kyoto lately. So besides hearing him here our girls have heard him in other places. Other Christian influences under Miss Denton have also been at work.

The rainy season has just begun, and the heavens are opened. Oh, I cannot tell you how I hope some donation may be sent for the purpose of giving us properly made walks and covered ways between our class buildings. I look forward with apprehension to the next fortnight before term ends when we shall pick our way to and from our classrooms through pools of water and deep mud. To walk the length of two tennis courts in a Japanese deluge makes one's clothes very damp in spite of cloak and umbrella.

Also we do long for another piano. Our one piano has to bear eleven hours' practice on it daily, beginning at seven in the morning. That is only the pupils' practice. Allowing for meals and exercise and rest what time is left for the music mistress to keep up her own practicing? As for me it is a great grief to be debarred from playing. For many years I have loved

music, and have been able to give some pleasure through it. And what are we to do when more girls want to learn?

The war is beginning to press heavily on Japan, and also upon the school. Still it is in such an encouraging condition in religious feeling and tone, and also is increasing in numbers, that we do hope funds may be forthcoming to help those girls who will probably have to leave unless helped. Miss Denton is, I know, giving nobly to various girls. It costs so little to keep a girl at this school for a year, only seventy yen, which is thirty-five dollars. That covers food, lodging and tuition. I cannot understand how they live so cheaply, for less than two and a half dollars a month. The food is Japanese food of course. I should certainly not find it nourishing enough, and indeed the girls are far from strong.

Miss Denton, who never rests and who does twenty things where I do one, sends her love. I do not write in order to complain, but I know you would far rather hear how things really are, both good things and things which might be better, than not hear how we are really getting on.



Africa

Mrs. Dorward writes from Adams, in Natal, April 29:—

ON my return from the up country this summer I was without help in the house for awhile and that means more than it does in America. I was fortunate in having a good girl for three weeks while friends were visiting me, but she could stay no longer. The one I have now is good as the girls average but it means constant watching if we are to have an orderly home. We cannot get along without help and sometimes it seems as if we could hardly get along with it, such as we get in this country. There are exceptions and Norandaji who served me so long was one of them. She is now at school again; a friend of hers was studying and their lovers had left teaching for awhile to take an advanced course. The girls do not say so but I suspect they do not want to be left too far behind. They found study very hard at first as they had been out of school so long, but now Norandaji writes more cheerfully and says the Lord is helping them. One of my old girls was calling on me this week. She married a man who is a preacher in the Scandinavian Mission. Some time ago I heard from their missionary they were valuable helpers. I was so glad to see her—she asked after Norandaji, and when I told her she had gone to school she was surprised. Then we began to speak of the education of girls. She said she wanted her boys to have a good education; she has two—but if she had any girls she

would not feel so anxious about them. If they could read their Bible and know how to write she thought that was sufficient. But as we talked about it she began to see how much more power a mother had in her family if she had a good education. Before she went away she saw that it was a most important thing for a wife and mother to have all the knowledge she could possibly get. Her little boy of five already puzzles her with his questions. He wants to go to school every day, and as it is close by their home she lets him go. She has a beautiful Christian spirit. She says there has never been a cloud between her and her Saviour since she began to love him. Her face was very bright although she has suffered much physical pain since I saw her two years ago.

It is with great joy that I tell you that the women have begun to come in larger numbers to the Tuesday morning meeting. It did my heart good to have them take my hand and say so heartily on my return from up country, "We are so glad to have you here again."

Their prayers are so earnest and they show such a grasp of divine truth that I have to ask myself, "Is it true that these women, many of them, do not know how to read?" It is touching to hear them plead with God not to let their missionaries get discouraged because the people fall so far short of what they should be. Truly these women are the salt of Amanzimtoté.

The subject of training of children is often before us in some form or other. Since I have had Florence I have much more courage in approaching this subject and I am sure that what I say has much more weight with them. It is so sweet to see Florence shake hands with the women on Sundays. Very often they stoop and kiss her hand. She does not quite enjoy it but she has not refused as yet.

An old heathen woman with her hair done up in strings and with a dirty blanket and leather petticoat for clothing, came to the house a few days ago to sell corn. She had rather a sour expression. Florence was standing by watching us when suddenly she looked at the woman and said "I like that woman." Mr. Dorward told the woman what she had said, and I would hardly have known her face it was so changed by the pleased expression that came over it.

I seized the opportunity to ask her about herself and family and found she had two daughters at Umzumbé and that she herself went to church at one of the out-stations, and liked to hear the gospel preached.



HE who for Christ's sake shares his own loaf with the hungry, casts more into the treasury than they who, out of their abundance, scatter hundreds and thousands they never miss.—*Hare*.

Experiences Among the Missionaries in Japan

Mrs. Renwick, of Claremont, Cal., visited Miss Denton, of Japan, recently. The following extracts from a letter from her will be read with interest by all the friends of our missions and missionaries in Japan:—

FROM the first I realized that Miss Denton's attentions were not personal, for I had never seen her before, but were given because in her mind I represented California in general, the Woman's Board and Claremont in particular.

I had telegraphed the hour of our arrival, and Miss Learned, with jinrikishas and baggage coolies, was at the station to meet us; and when we arrived at the Girls' School Miss Denton's smile and hearty hand grasp left no doubt of the sincerity of her welcome. We were ushered into the sitting room and presented to two of the professors, one of whom invited us to a reception to be given in our honor by the board of trustees and professors of the Doshisha on the following Monday evening.

Before Monday evening came I told Miss Denton I knew nothing of Japanese formal etiquette, and feared I would make blunders. She comforted me by saying that the Japanese were almost clairvoyant in their perceptions, and they would read my heart and desires, and would not expect what I could not give.

Last of all, Dr. Davis, the senior missionary, gave in English the address of welcome to me. It was most interesting, being a short history of Doshisha Girls' School, presenting in a forcible light toward the close their indebtedness to the Board of the Pacific in their assuming the payment of Miss Denton's salary, and thanking me as one connected with that Board for all the good that had come to them from California.

Then followed a social hour, in which there was music from some Japanese instruments played by the pupils from our institution for the blind. The wives of nearly all the Japanese gentlemen were present, also Mrs. Neesima, the widow of the honored founder of the Doshisha. Professor Otsuka, the acting president, who speaks English perfectly, went with us over the royal palaces as our interpreter, and we became quite well acquainted. After we had finished the palaces he asked me if I would speak to the Doshisha students at chapel next morning. Dear me, I thought, it is a very serious thing to be connected with the Board of the Pacific. When in the chapel I looked into the faces of nearly six hundred Japanese young men students. One thing I noticed, many bent forward and listened just as intently when I spoke as when the professor interpreted. They had an exercise in English if they caught nothing more.

Concerning Miss Denton herself and her work in this school I cannot speak with sufficient praise. She is devoted, is most unselfish, is overworked, bears the burdens of everyone, and has wonderful executive ability.

BOARD OF THE INTERIOR

President.

MRS. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
Room 523, 40 Dearborn Street, Chicago, Ill.

Treasurer.

MRS. S. E. HURLBUT,
1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer.

MISS FLORA STARR.

Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 523, 40 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. S. F. SAVAGE, 628 Washington B'd, Chicago, Ill.

Opportunity

(Extracts from a paper by Mrs. Nuedeking.)

The writer says, "In the preparation of this paper I gleaned largely from an address delivered by Rev. G. Campbell Morgan, and also from other addresses published by the Board."

IT is in the local church work that the problem must be solved. A Junior worker calls to our attention the fact that it is the individual woman in the church who is responsible that hundreds of children are growing up in the church knowing nothing, caring nothing for the extension of Christ's kingdom. Let us bring them all into line, a solid phalanx from the cradle roll to the dear old church grandmother. A long pull, a steady pull, a pull all together is what we need.

Because the churches have failed of late to increase the missionary receipts, it has been suggested that we have perhaps about reached the limit of what can reasonably be expected in this line of Christian work. A writer in the *Herald* recently in commenting on this view opens to us several lines where we have not reached the limit.

1. We have not reached the limit of the need. Oh, we have so little conception of the vastness of the need!

2. We have not reached the limit of our opportunity. This writer calls our attention to the fact that the way is especially open to us of the Western world because our missionaries by their noble lives have won a good name for us, and so we occupy a vantage ground, reaching out into new fields unexcelled by any nation. There is no limit to the opportunities.

3. We have not reached the limit of our ability. We are a rich people, and surely the Christians are not among the poorest. If we felt the need it would be absurd to say we are doing all we can for missions. We are not limited there as to need, opportunity or ability, but if at all we are reminded that it must be in love and loyalty to Christ. How can we fail to see that which is wanting is hearts to respond to the love which brought Christ to the cross for the sake of the world? If we were in sympathy with our Lord should we not discover what perhaps is now hidden from us,—that our ability to give is vastly greater than we had supposed?

When I read that a gift of a two-cent postage stamp from each one of the members of the Congregational churches in the United States would make a sum larger than that received yearly by the American Board aside from legacies I felt chagrined. I felt that we were falling far below our opportunity in giving.

We are asked this year, the Minnesota Branch have been asked for several years, for \$7,000. Many have said, "It is beyond the present ability of your churches;" but even if this were true what a blessed thing it is to have a limit set to work towards! Who would ever have expected the Methodist Church of the United States and Canada to raise \$25,000,000 for their Twentieth Century Fund? It is a remarkable achievement, and, as someone has said, it is a demonstration of latent powers and shows what Christian people can do when they are roused. This meant about \$8 per member. If all the Christian people would give on that scale for missions now for a few years while these splendid opportunities are before us what changes could be brought about in the foreign field. A frequent excuse that one meets for one not giving is that as soon as these people know the light they ought to pay for their own teaching and preaching. Church women of Minnesota, do you know that the converted heathen give as most of us have no conception of giving?

Last year the American Board churches report about 52,000 members, and their total gifts were \$156,000, an average of \$3 apiece for men, women and children, and the average day's wages in the missionary countries is 20 cents a day. The Congregationalists of this country last year gave about 90 cents a member, while the native Christians did for themselves, considering average wages here at \$1.50 per day and their 20 cents a day, about twenty times as much as we did for them. When we sacrifice in the way of giving in a way that compares at all favorably with the way the native Christian gives, our apportionment can be met and some to spare.

I notice that besides those of us who fall short of our apportionment there

are many churches that give nothing. That must be simply neglect. I can hardly believe that there is a church in our country where every woman is too poor to give anything to missions.



Bits of News from Foochow

THE COLLEGE AND WOMAN'S WORK

MISS WORTHLEY, while giving her main strength to the study of the language, has been able to give valuable assistance to the girls in some of their work, and we anticipate that she can soon share more fully in a service for which she is so well prepared. Two of our own graduates have shared in the class work and care of the school, one of them, who had been trained by Mrs. Kinnear, taking most of the organ pupils. Two other teachers came in for special work a part of the time. In addition to the regular course, ten of the college have been studying English; three from the intermediate department have taken their English work with us. We find the rooms in the new building very convenient. The American seats and desks were given by Dr. C. C. Baldwin in memory of his wife, who was connected with the school for many years. By opening the folding doors between the temporary gymnasium and the schoolroom, we have been able to have the girls of the preparatory department meet with us on special occasions.

Mr. D. Willard Lyon, of the Y. M. C. A., gave us three most helpful Bible readings during his visit to Foochow last year. We have had lectures by two of our lady physicians, and twice have invited our friends to public exercises prepared by the pupils, both in Chinese and English, the last time being at the close of the term, as we had no graduating class this year. Three of our number united with the church during the term, and only four remain who have not already done so. All are members of the Christian Endeavor Society, the meetings of which have been well sustained. The missionary money collected during the term was handed over to the treasurer of the society in the intermediate department.

During the early part of the term there was still too much sickness in the neighborhood for the evangelistic band to attempt much outside work, but the older girls have taught regularly in the Sabbath school, and some visits have been made in homes. Companies of women have also been received,

and the simple truths of the gospel presented to them. The new building has a reception room well adapted to this purpose, and we hope soon to have a special Bible woman to have charge of this work, as well as to go with the girls on their visits to heathen homes. During the term our head teacher has had the use of the reception room on Tuesday evenings for a Sunday school teachers' meeting, which he has conducted with great benefit to those in attendance.

The regular work was omitted one day to make room for the annual meeting of the women of the Foochow district. Although the weather was very unpleasant, the attendance was good and the spirit of the meeting excellent. Some of the papers prepared by our young Christian women were intensely practical, and showed a deepening growth in spiritual things which made our hearts glad. A reception committee composed of the college girls did excellent service in receiving guests, entertaining them most cordially, and waiting on tables at dinner time.

Our station classes were held, one at Au Ciu, and the other at Dung Song. The classes at Au Ciu numbered eight women, most of them church members, and their examination at the close of the spring term was very gratifying. It showed familiarity, not only with the written character they had read, but also with the Christian truth.



Notes from Tientsin

THE last report from the Tientsin Station of the North China Mission gives us the names of Mrs. Stanley, Mrs. McCann, and Miss Patterson as actively engaged in the work, while Mrs. Gammon was their constant helper, conducting the woman's prayer meeting and rendering many a loving service. To the great regret of the mission Mrs. Wilder had been transferred to Tung-cho. In the autumn the numbers of the mission were increased by the arrival of Miss Mary Porter McCann. If there is anything in a name and its influence, the writer adds she will become a great addition to the working force of the mission.

The school year had opened with nineteen pupils, but the roll had diminished in the autumn to fifteen, the average during the rest of the year. A beginning was being made at self-support. After various consultations it was decided to ask half of the tuition paid in the boys' school. They pay at present at the rate of four dollars Mexican per year for each boy, so we raised our tuition to two dollars Mexican for each girl. It hardly pays for

their books and writing materials, yet is given as the reason a few girls have not returned to school this year. Mrs. McCann understands the Tonic Sol Fa method, and has kindly given the girls four lessons each week, improving their singing very greatly.

CHRISTIAN ENDEAVOR

The Christian Endeavor meeting is held Sunday morning at nine o'clock. The girls have kept up the meeting very well, and seem to be most faithful to their pledges. We were asked to send a banner to the International Christian Endeavor Convention this summer to be used, stimulating an interest in foreign missions among Christian Endeavorers at home, and increasing our world-wide fellowship. As our society is a small one, it seemed more fitting that the banner for North China should come from the Peking Society with its roll of Christian martyrs. Mrs. Ament, of Peking, says it did them good to prepare and send it, and it must certainly do good at home.

There has been much illness in the school at Tientsin. The schoolroom is not a very healthy place, but as the property is so soon to be sold it does not seem best to enlarge it.

OUR NEEDS

We asked for another helper for woman's work last year. With our small force it has been impossible to do the work we would like to see done. It was not possible to call a station class last fall. We hoped to hold one after Chinese New Year's, but not enough country women could come in then. We shall certainly plan for a station class in the fall or early winter; but it will have to be held in Tientsin, and cannot be so satisfactory as work done in the country. We need two or three Bible women, and have not even one.

But in spite of all drawbacks twelve women have been received into the church on probation, four of them from the Loo fa district. In Tientsin native city we have had a steady though small increase in attendance at the Thursday afternoon and Sunday morning meetings for women. Last Sunday morning we could not but be pleased with the interest of the women in the annual meeting, and the way they prayed for it. At the home chapel the women have been faithful in their attendance at church and Sunday school. Should our new location be on the river bank near Ksi Ku there would be great opportunity for work up the river toward the Tung-cho field. The east side of the river is part of the Tientsin field, but we have no workers to put in there. To do the work here and in the rest of our country field we must have a lady for woman's work. Someone has said

that "the need, the need known, and the ability to meet that need, constitute a call." How many there are at home who have ability, but do not realize the need. May the call be made so imperative that they must hear and obey. It is so easy to say, "There are yet four months and then cometh harvest," but the Lord says, "Behold I say unto you lift up your eyes and look on the fields; for they are white already to harvest."



A Remarkable Memento

AT the last Friday meeting, No. 40 Dearborn St., Chicago, a large bronze medal belonging to Miss Russell, of Peking, excited great interest. It was of copper bronze, and was one of a small number struck off in commemoration of the siege in Peking, July and August, 1900.

On one side of each medal three figures appear, representing Europe, America and Japan, which stand upon the prostrate dragon of China. Around the margin above are the words *Mene, Mene, Tekel, Upharsin*, while below the dragon is the one word *Ichabod*. On the other side is shown in relief the Great Gate of the Forbidden City with flames rising high above it. Beneath is a representation of the "Great International Cannon," or the "Betsey," as it was oftener called. This old British gun, found by some Chinese helpers in a pawn shop, mounted on an Italian carriage, loaded with Russian shells and German gun powder, then fired by the American gunner Mitchell at great risk of his life, became by far the most effective weapon in the hands of the besieged, their chief means of protection.

M. J. W.



A Year in the Girls' School at Ruk

THIS report extends over a period of fifteen months from January 1, 1903, to April 1, 1904, as hereafter the annual report will cover the year from April to April.

As is now so well known to you, the year 1903 opened with quite a cloud over our work here at Ruk, owing to the action of the government in accusing four of the Kinamue students of disloyalty and imprisoning them at Ponape, and to the reports circulated among the people that the American Board was to be driven out. This agitation resulted in our losing

three nice Mortlock girls who gave promise of making fine women, and as is generally the case when girls are carried off in this way in native canoes, the removal led to their downfall. At the same time two little girls, the daughters of a white trader, who formerly resided in this lagoon, were removed from the school. Since then three other Ruk girls have returned to their homes, and a Mokil girl, who was brought to us while there was no school at Ponape, was transferred to that station. Four girls have been married to young men of the training school, and these couples have all been stationed out as teachers. The first to go was Malina, who was famous in the school for the amount of noise she could make, but who left behind her in the hearts of the teachers a fragrant memory because of her willing helpfulness at all times. She was married to John, of Motr, and they were stationed out at one of the villages on Uela. In August Eleanor was married to Puenan, of Pis, and they were left as teachers at Motr in the Satoan lagoon. She was never a brilliant scholar, but the truth took a deep hold of her heart, and no girl in the school gave more evidence of the new life in Jesus Christ than Eleanor. Her husband is also an earnest Christian, and we trust that they will be greatly blessed in their work for God. The following month Emma was married to Etomuan. She had been with us nearly five years and had done excellent work in that time, making unusually rapid progress in her lessons. It has been her heart's desire to go out to teach others, and now that she has entered upon the work we pray that she may be used for the salvation of many. The last to go was our little Dinah, who only left us this last month, and who is to go with her husband to a village on the other side of this island as soon as their house is completed. She still spends much of her time with us while her husband is busy building.

This makes in all thirteen who have gone out from the school during the period covered by this report, but during this time sixteen new pupils have been admitted and a former member returned to us, so there has been a net increase of four in the membership, which numbers to-day forty-seven.

There have been forty-eight weeks of regular school work, for owing to the lack of a harvest last summer the long vacation usually needed to gather in and preserve the breadfruit was omitted. For two terms since his arrival Mr. Jagnow has kindly taught German in our school in addition to his work at Kinamue. This language with all of its inflections and declensions is difficult for these people, and for them to master it will require a long time.

At the communion in October last fourteen of the girls made a public profession of their faith in Jesus Christ. Three of them belong here at

Kutua, one comes from the Island of Uela, one from Fefan, six from Uman, and three from the Mortlock Islands. As most of the girls remain in the school for several years, and in many cases marry here and go out to the other islands as the wives of teachers, it was thought best to allow them to unite with the church at this station rather than to wait for some future opportunity of doing so at their own home.

In October a trip was made through the Mortlock Islands, and four of the girls were taken to visit their homes, but all of them returned with us to the school, and one new scholar from Ta was received. The people had not sufficiently recovered from their agitation to permit many of their daughters to apply for admission to our school, but they made no attempt to hold the girls who accompanied us.

Christmas passed pleasantly, with a general service in the church in the afternoon, when an address was given by Mr. Jagnow and an exercise by some of the younger girls, interspersed by the new German and Ruk hymns taught for the occasion. In the evening the two schools met for a Christmas tree entertainment in our school.

The emperor's birthday, January 27th, was celebrated by a service in the church in the morning and games by the Kinamue students in the afternoon.

As we close this, the report of one more year's work, we would raise over the past our "Ebenezer, saying, Hitherto hath the Lord helped us," and for to-day, as well as for the days to come, claim our Saviour's precious promise, "Lo, I am with you alway."



Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JUNE 10 TO JULY 10, 1904

ILLINOIS	1,998 52
INDIANA	12 00
IOWA	564 57
KANSAS	108 02
MICHIGAN	318 44
LEGACY	842 00
MISSOURI	333 42
NEBRASKA	62 95
OHIO	613 47
SOUTH DAKOTA	21 05
WISCONSIN	367 86
FLORIDA—LEGACY	500 00
IDAHO	5 65
KENTUCKY	3 35
MASSACHUSETTS	175 00
NORTH CAROLINA	5 00

PENNSYLVANIA	348 55
CHINA	75 00
TURKEY	21 34
MISCELLANEOUS	118 01

Receipts for the month	\$6,494 20
Previously acknowledged	33,163 94

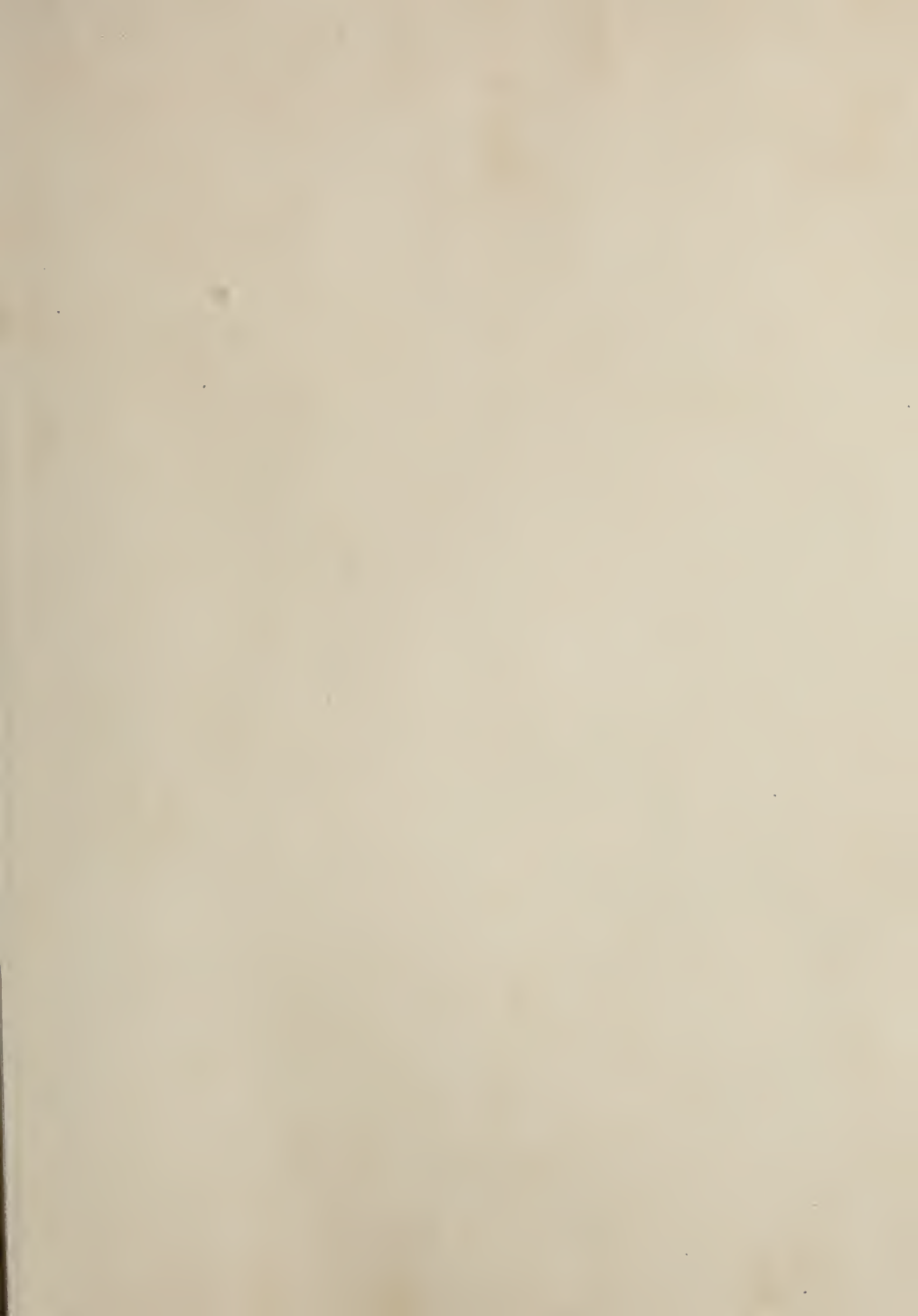
Total since October, 1903 \$39,658 14

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month	\$ 70 00
Previously acknowledged	577 69

Total since October, 1903 \$647 69

MISS FLORA STABE, Ass't Treas.



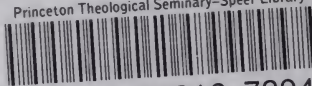
For use in Library only: n. 2

For use in Library only

4 198

I-7 v.34
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7394